

NINETY-FOURTH
SEMI-ANNUAL
CONFERENCE
of the Church of Jesus Christ
of Latter-day Saints

Held in the Tabernacle and Assembly Hall
Salt Lake City, Utah

October 5, 6 and 7
1923

*With a Full Report of
all the Discourses*

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Ninety-Fourth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints

FIRST DAY

The 94th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, at 10 a. m., Friday, October 5, 1923.

President Heber J. Grant presided and announced the opening of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Charles W. Penrose, Anthony W. Ivins.

Of the Council of the Twelve: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards *, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Seymour B. Young, B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart **.

Of the Presiding Bishopric: Charles W. Nibley, David A. Smith and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants, Andrew Jenson, B. H. Roberts, A. William Lund, Junius F. Wells.

Presidents of stakes were well represented from the various stakes of Zion, also their counselors, patriarchs, bishops of wards and their counselors and numerous other prominent officers representing the quorums of the Priesthood and men and women of the auxiliary organizations of the Church.

*Orson F. Whitney was absent owing to illness, and David O. McKay, is presiding over the European Mission.

**Levi Edgar Young was absent owing to duties at the University of Utah, but present at subsequent meetings.

Mission presidents as follows were in attendance: B. H. Roberts, Eastern States; John H. Taylor, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States; John M. Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Rey L. Pratt, Mexico; Joseph Quinney, Jr., Canada; and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

All the seats were occupied in the Tabernacle, including the gallery, choir stands and the body of the house. People from all parts of the Church were present.

The choir and congregation sang. "We thank thee, O God, for a prophet."

The opening prayer was offered by Elder John E. Magleby, president of the South Sevier stake.

The choir and congregation sang, "Redeemer of Israel, our only delight."

PRESIDENT HEBER J. GRANT

It is certainly an inspiring sight to see this building so well filled at the first session of our semi-annual conference. I feel truly grateful to the Lord for his blessings to us as a people during the past year. Our harvests have been very abundant. There is a feeling of contentment today throughout this intermountain country, where the Latter-day Saints are located, that is very different, financially speaking, from what it was two years ago today.

We are grateful indeed for the blessings that have come to the people during the past two years, and we humbly pray that they may be continued upon the Saints, that the land may yield abundantly, and that peace and prosperity may continue with all of the people of the Lord. Above all it is the desire of the Presidency of the Church and the General Authorities that the Latter-day Saints may grow in the light, the knowledge, and the testimony of the gospel of the Lord Jesus Christ, which has been restored to the earth again, through the instrumentality of the Prophet Joseph Smith. While we rejoice in the material prosperity of the people, we rejoice more in the growth of faith and knowledge and the love of God and a desire to serve him on their part.

PRESIDENT'S VISIT

During the past six months we have had the privilege of receiving a visit from the President of the United States, who spoke from this stand, and who later visited the Southern part of our State. We all know that he has since been called from this life. As I stated here upon one occasion, I am very grateful that President Harding had the opportunity of meeting and mingling with the people of our State and of the adjoining States, where so many of the Latter-day Saints are located. I rejoiced when he said to me as I was dining with him in

the Yellowstone Park, that his good opinion of our people had been enhanced by his visit among them. I am grateful that the high office he held until his death is now occupied by a man who I believe with all my heart is worthy of that exalted position. I desire, and I am sure that all Latter-day Saints desire, that the inspiration that comes from God may be given to President Coolidge in the great office which he holds, and that wisdom may come to him and his cabinet in directing the affairs of our beloved country.

We as Latter-day Saints have much to be thankful for. We are just completing in Idaho Falls a magnificent hospital, which when completed and furnished, will cost about four hundred thousand dollars, and will be a lasting monument to the integrity of our people and their devotion to God. Otherwise we would not have had the means to have created such a magnificent structure in our adjoining state.

TEMPLE DEDICATED

There has been dedicated a temple to the Most High God in a foreign land, the first that has ever been erected outside the confines or dependencies of the United States. The cost of the Alberta Temple, including furniture, equipment, lawns, grounds, and in fact the building complete, is seven hundred and eighty-one thousand, four hundred and seventy-nine dollars and ninety cents—over three quarters of a million dollars expended there in completing a house to God, dedicated for sacred purposes. Many of us had the opportunity of attending the sessions, eleven in all, at each of which the dedicatory prayer was read, and remarks were made upon more than one occasion by all of the General Authorities who were in attendance, by many of the officers of the Church, and by many of the people who were there as visitors.

I rejoice in being able to say that that same sweet, peaceful, God-like and inspiring spirit that I have had the opportunity of enjoying at the dedication of the Logan Temple, of the Manti Temple, of the Salt Lake Temple, and the one in the Hawaiian Islands, was present with us upon all of the occasions when we met in the Alberta Temple. I rejoice that there was a rich outpouring of the Spirit of the Lord during all of the eleven sessions that were held in that Temple, and that those who were present partook of that spirit, and that the visitors and the local people were satisfied in their hearts and able to bear witness that the Lord, by the rich outpourings of his Spirit was with us throughout the sacred services.

There stands out in my mind in the various dedications of temples that I have had the privilege of attending, a feeling of gratitude and thanksgiving to God that I was permitted to be present at these dedications, and to partake of the spirit that was always present. It is the spirit that giveth life, while the letter killeth; and I can testify that the spirit of the living God has been present at the time of the dedication of each and all of the temples that I have had the great privilege and honor of attending.

SPIRITS ATTUNED

If we, as Latter-day Saints, live the gospel of the Lord Jesus Christ, our spirits are perfectly attuned, so that we really partake of the inspiration of the living God that is present in the conference gatherings of the Latter-day Saints and I know that no faithful Latter-day Saint could have been present at Logan, at Manti, at Salt Lake City, in the Hawaiian Islands, or in Cardston at the dedication of the several temples but what he or she was thrilled by the spirit of God that was present upon all of those occasions. No Latter-day Saint has attended any of those sessions who has not gone away with an increased love of God, with an increased desire to serve God, with a renewed determination to live more faithful the Gospel of the Lord Jesus Christ that we have espoused.

It call to mind two occasions while in the missionary field that were remarkable to me, for they compared in my affections and in my feelings with the blessed experiences incident to the dedication of these temples. One of them was when we had all of the Elders of the British mission and representatives from Europe present at Bradford—several hundred missionaries, and we had a spiritual feast. We had what would be called “a red letter day,” spiritually. The Lord God Almighty blessed us abundantly upon that occasion. I call to mind another instance in Rotterdam, where many of the missionaries of the Netherlands mission, including Belgium and Holland, and many from the Swiss and German mission were present. Our meeting lasted until midnight, and I am sure that no one of the many elders who were assembled there was the least bit weary because of the length of the meeting. There were tears of gratitude and thanksgiving to the living God for an abiding knowledge and testimony of the divinity of the work in which we are engaged, shed in great profusion upon that occasion. The fear of God was with us, and we rejoiced exceedingly.

CUMORAH CONFERENCE

On the 22nd day of last month we had the privilege—four of the General Authorities from this city and one who was located at Brooklyn as the president of the Eastern States mission, Brother Brigham H. Roberts—of being present at the wonderful conference held at the Joseph Smith farm, in the Sacred Grove, and at the Hill Cumorah, celebrating the one-hundredth anniversary of Joseph Smith's first view of the plates from which the Book of Mormon was later translated. A very remarkable conference for three days was held there. A rich outpouring of the Spirit of the living God was experienced. I am grateful, indeed, to President Brigham H. Roberts for arranging that conference, for I am free to confess, that in the multitude of duties and responsibilities resting upon me, I might have neglected that one-hundredth anniversary. I feel grateful to Brother Roberts that he did not allow it to pass without a very splendid conference. It was one that each and every person who attended will look back to with that

same pleasure and joy and satisfaction with which we look back upon the dedication of our temples, and the passing of other mile-stones, so to speak, in the history of this Church.

IN THE SACRED GROVE

I remarked in the first meeting that we were sorry beyond expression that President Roberts' health was such that he could not be present, that it seemed to me very much like the great play of Hamlet with Hamlet left out. Brother Roberts had prepared a very remarkable program, covering many episodes and historical matters in connection with the rise of the Church through the one hundred years, nearly, of its history; and there were no words with which we could convey adequately our regret that the man to whom we were indebted for all of these labors could not take a more active part than he did because of his poor health upon that occasion; and yet we rejoiced that he was able to lift up his voice on several occasions during that conference, and also to be present during some of the meetings, although his health was such that he had to withdraw from a few of them before their close. I have expressed, and heard others who were present express sincere and heartfelt regret that the prayer delivered by Brother Roberts in the Sacred Grove on Sunday morning, Sept. 23, was not taken down in writing. I cannot remember when my heart has been more stirred, and when I have had my affection called out to the Lord more perfectly than upon the occasion when Brother Roberts uttered that prayer in the Sacred Grove, where the Lord God Almighty, and where Jesus Christ our Redeemer, had appeared and conversed with the prophet, or more properly speaking, with the boy Joseph Smith, afterward the prophet of the living God.

FAITH INCREASED

We know, of course, that the world doubts that God and Jesus Christ spoke in that grove to Joseph Smith; but there is no Latter-day Saint living who has kept the commandments of God, and has received the witness of the Holy Spirit, that we are engaged in his work, who has any doubt in his or her mind that the Lord God Almighty, that Jesus Christ, the Redeemer of the world, the Savior of mankind, did talk to that boy. And those of us who had the privilege of assembling in that Grove Sunday morning, Sept. 23, and partaking of the sacrament of the Lord's supper, in witness to God of our remembrance of the death and suffering, and of the atoning blood of our Redeemer, and who listened to the inspiring words of the prayer of supplication by Brother Roberts, had our faith increased and strengthened, and had our hearts mellowed in gratitude to the living God for the rich outpourings of his Spirit at that sacred spot. I believe that if I had more thoroughly partaken of the spirit of that conference prior to going there, that arrangements would have been made to have had hundreds of the Latter-day Saints present. It was only a very short time prior to this

one-hundredth anniversary that I felt impressed that I ought to go there. Last May I thought, perhaps I would go, but scarcely felt the full inspiration of it. However, just before the conference was to be held, the impression came to me that it would be a very serious mistake if the man whom the Lord had seen fit to honor in placing him to preside over the Church of Christ, established through the instrumentality of that boy who, one hundred and three years ago, conversed with God, the Father, and the Savior, and one hundred years ago saw for the first time the plates from which the Book of Mormon was translated, did not attend that celebration. I was very grateful that two of the Council of the Twelve happened to be in the East at the time, so that they could also be there; and in thinking the matter over I felt that it would be very fitting indeed for one of the blood relatives of the Prophet Joseph Smith to be there at that remarkable celebration of the one-hundredth anniversary of the first view of the plates from which the Book of Mormon was transcribed.

NEW INSPIRATION

I have read within the past few weeks what a lot of rot the Book of Mormon is, what an absurd, ridiculous book it is. I want to say that it was my pleasure to be very intimately acquainted with the late William W. Riter, than whom there are few men in all the Church who were greater readers and greater students and who had more analytical and thoughtful minds. The last time that I heard Brother Riter speak was in a meeting in the ward where I reside. He was a man who read and studied a great deal. Among other things he made the statement, which was greatly to my surprise, that for many many years he had read the Book of Mormon through regularly every year. I never dreamed that he would take the time to do so. And he said that he found new inspiration, new uplifting thoughts, that he enjoyed the book, he believed, more each time that he read it than he had previously done. He said that nobody could find anything in that book that was not calculated to uplift mankind, and to improve them; that there was no book that more perfectly inspired a love of the Lord Jesus Christ, the Redeemer of the world, by its contents, than did the Book of Mormon; that there was not one single incident, not one paragraph in that whole book, that could offend the most sensitive soul. I have regretted beyond expression that the very remarkable and splendid sermon that he gave that night was not taken down in shorthand.

THE ARIZONA TEMPLE

I am pleased to be able to inform the people that the work on the Arizona temple is progressing satisfactorily, that next month we hope to lay the corner-stone and deposit some records in that stone, and that we hope in the near future to have that building completed for sacred ordinance work.

We are making very extensive improvements, almost completed now, giving greater facilities for taking care of larger numbers of

people in the Salt Lake temple. Many of those improvements, however, have had to be made underground because of the conditions that face us. We have made some improvements, also, in the Logan temple for increased capacity in doing temple work there.

There have been changes in the following missions:

Hugo D. E. Peterson has been made the president of the Swedish mission, succeeding Gideon E. Hulterstrom.

John S. Hansen has been made president of the Danish mission, succeeding Carl E. Peterson.

Angus T. Wright has been made president of the New Zealand mission, succeeding George F. Taylor.

Ernest LeRoy Butler has been made president of the Samoa Mission succeeding John Quincy Adams.

MISSIONARIES SAFE

Martin A. Robertson has been appointed to succeed Lloyd Ivie as president of the Japan mission. Brother Ivie has not yet returned. We received a cablegram, however, from him, stating that our missionaries in Japan were safe. We have not yet had a letter from him since the terrible catastrophe of earthquake and fire in that land, but we are grateful indeed to the Lord that all of our missionaries in Japan were preserved during the awful calamity that came to that country.

Albert R. Peterson has been made president of the Norwegian mission, succeeding August S. Schow.

Fred J. Tadje has been made president of the Swiss and German mission, succeeding Serge F. Ballif.

Charles S. Hyde has been made president of the Netherlands mission, succeeding John T. Lillywhite.

The work in all of our missions is progressing very favorably indeed. We are thankful for the splendid labors being performed in all of the missions throughout the world. The one cry that comes to us from every mission is: Send us more elders. The people are becoming interested in the work of the Lord. "We could use twice as many elders," is the word that comes from many of the missions.

IMPRESSIVE SLOGAN

The Mutual Improvement Associations of the Church have an impressive slogan this year. They stand for spiritual growth among the Latter-day Saints through family and secret prayers. I wish to commend the young people for adopting this slogan. I am convinced that one of the greatest and one of the best things in all the world to keep a man true and faithful in the gospel of the Lord Jesus Christ, is to supplicate God secretly in the name of Jesus Christ, for the guidance of His Holy Spirit. I am convinced that one of the greatest things that can come into any home to cause the boys and girls in that home to grow up in a love of God, and in a love of the gospel of Jesus Christ, is to have family prayer, not for the father of the family alone to pray, but for the mother and for the children to do so also, that they may

partake of the spirit of prayer, and be in harmony, be in tune, to have the radio, so to speak, in communication with the Spirit of the Lord. I believe that there are very few that go astray, that very few lose their faith, who have once had a knowledge of the gospel, and who never neglect their prayers in their families, and their secret supplications to God. I am grateful for this slogan. I am also grateful that in addition to this slogan the fifty thousand or more of our young ladies are being requested that they shall, during the next six months, observe rigidly and strictly the Word of Wisdom.

If you or I possessed a letter from the late President Warren G. Harding, I am sure that we would prize it, that we would hold it as a keepsake all the days of our lives, and that we would leave it as a legacy for our posterity—a communication from a man that had been honored by being the President of our great country. Do we ever stop to think that the Creator of heaven and earth, the Maker of all that we see in this great universe, the Father of our spirits, the Father of our Lord Jesus Christ in the spirit and in the flesh, has communicated with us, that he has given us counsel and advice such as will lead us back into his presence, that will give us vigor of body and of mind?

A MATTER OF REGRET

And yet there are hundreds, there are thousands among the Latter-day Saints to whom the Lord God Almighty has given a testimony and a knowledge that he lives, a knowledge that Jesus is the Christ, a knowledge that Joseph Smith was a prophet of the true and living God, and who are able to bear that witness and to testify of it at home and abroad, who, when the Lord God Almighty, the Creator of heaven and earth, tells them what is good for them, physically and spiritually, and writes them a letter, neglect to pay any attention to it. I am sorry to say that today there are many of the sons and daughters of the Latter-day Saints—some of the sons and daughters of leading men and women in this Church, who are having social gatherings and who think that it shows a spirit of liberality and of broadness to drink wine and to have their tea and coffee and to play their cards, and to do those things that we have been taught are not good for us. I am going to read to you a letter from the Lord to the Latter-day Saints:

“Revelation given through Joseph Smith, the prophet, at Kirtland, Ohio, February 27, 1833.” Ninety long years ago since the Lord wrote this letter to you and to me, and to every man and woman and child in the Church of Jesus Christ of Latter-day Saints, known as the Word of Wisdom. What is there in all the world so valuable as wisdom? Nothing. The one thing of all others that King Solomon sought after was wisdom. “Abstinence from wine, strong drink, tobacco and hot drinks enjoined—moderation in the eating of meat—wholesome foods—promises to those who live according to these precepts.

“A Word of Wisdom for the benefit of the council of high priests, assembled in Kirtland, and the Church, and also in Zion.

GIVEN WITH PROMISE

"To be sent greeting: not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God," in a letter telling you telling me, the will of God "in the temporal salvation of all Saints in the last days—

"Given for a principle with promise," don't forget that promise, "adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints.

"Behold verily thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

"And, again, strong drinks are not for the belly, but for the washing of your bodies."

I remember hearing the most eloquent address that I heard during all of the campaign for prohibition of liquor delivered by Dr. Geisel, a lady who was connected with the Battle Creek Sanitarium in Michigan, and she stated that there were scores and hundreds of doctors that had become absolutely convinced from their scientific investigation, from their personal experience, that alcohol or strong liquors were absolutely worthless as medicine when taken internally, but that they were good for the washing of the body, that there was a stimulating and invigorating effect that those who were sick enjoyed by washing their bodies with alcohol.

FAVORABLY IMPRESSED

I remember after hearing her remarks in the Twenty-fifth ward Sunday school that morning, that I asked permission to ride to the depot with her in the automobile. She had a watch lying in front of her and agreed to talk within ten minutes of train time. In going to the train I said: "Dr. Geisel, I am delighted to hear that your investigations in America, France and Russia regarding alcohol confirm what we knew seventy-five years ago through a revelation of the Lord to Joseph Smith the Prophet." And I told her of the Word of Wisdom, and she said she was coming back here some time to spend an entire summer vacation, that she had found so many remarkable things in our faith and our doctrines, that she wanted to investigate them.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

"And again, hot drinks are not for the body or belly.

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—

"Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

"Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have

ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

"And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine."

TEACHINGS CONFIRMED

I remember recently reading that many of the doctors had come to the conclusion that excessive use of meat was one of the great causes of cancer, and of many other of the diseases that are destroying the human race. Year by year the inspiration comes to men through study and research to confirm, one by one, the teachings that came by the inspiration of the living God to Joseph Smith, the prophet of this last dispensation.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals than run or creep on the earth.

"And these hath God made for the use of man only in times of famine and excess of hunger.

"All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

"Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and barley for all useful animals, and for mild drinks, as also other grain."

Now, O ye Saints, listen to the promise of the Lord God Almighty in this letter written to you as to what shall be your heritage if you obey these simple words of wisdom:

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.,Amen."

Let me read the last verse once more:

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

BENEFIT OF OBEDIENCE

In the same book you will find it recorded that there is a law irrevocably decreed in heaven, before the foundations of the world, upon which every blessing is predicated, and when we receive a blessing we receive it because we fulfil the law upon which the blessing is predicated. I wish to bear my witness here that I believe with all my heart and soul that if I had not obeyed the Word of Wisdom, if I had not kept these commandments, that I would not be standing before you this day as the President of the Church of Jesus Christ of Latter-day Saints. I believe that I would not be alive but for having obeyed this commandment, but for having fulfilled the law which was irrevocably

decreed before the foundation of the world, whereby I was entitled to live.

We have the gospel of the Lord Jesus Christ. We have the plan of life and salvation revealed to us—temporal salvation, spiritual salvation. We have the gospel that will bring to us life eternal in the presence of God our Father, Jesus Christ our Redeemer, and of our loved ones who have gone before, who have been faithful.

REJOICE IN TESTIMONIES

I thank the Lord God Almighty for the faith, for the integrity, for the devotion to him and the gospel of his Son Jesus Christ in the lives of Joseph and Hyrum Smith. I thank the Lord that they were true, even to the day of their martyrdom. I rejoice in the testimonies at the Hill Cumorah, at the Joseph Smith farm, and at the Sacred Grove, regarding these men. I rejoice in the marvelous integrity and devotion to God of Brigham Young in the days of apostasy, in the days when murder was in the hearts of many who had once been Latter-day Saints. I rejoice that when men said that Joseph Smith was a fallen prophet, Brigham Young was as true as steel, and would have given his life at any time for the Prophet Joseph Smith. I rejoice in the wonderful accomplishments of Brigham Young.

I rejoice in the integrity and devotion to God of John Taylor, of Wilford Woodruff, of Lorenzo Snow, and of Joseph F. Smith with whom I was intimately associated for forty-one years this identical month. I know the hearts of these men. I knew the inmost desires of their lives, that which they desired most to accomplish, and I know that every one of these men loved God with all his heart, and with all his being, that they all loved the people of God, and that the one and only thing in their heart's desire above everything else in the world, was the advancement of the gospel of Jesus Christ, the spread of it, that men who knew not the truth might learn and accept the plan of life and salvation.

LOYAL TO COUNTRY

I know that their thoughts, their prayers, their ambitions, were all for the good of this people and their advancement spiritually and morally, intellectually and patriotically. I know as I know that I live that no men ever graced the footstool of God who were more loyal to their country, who believed more firmly that the Lord God Almighty inspired the men who brought freedom to this country under George Washington and inspired the men who wrote the Constitution of our beloved country. I thank God for these men, and with all the power of my being I pray God that I, having been honored in my weakness and my lack of strength in comparison to them, may lead this people as they did, in that straight and narrow path that leads to life eternal. I desire to read just two paragraphs from the prayer given at the dedication of the Alberta temple:

"We thank thee, O Father, for the knowledge which we possess, that thou dost live, and that thy Son Jesus Christ is our Redeemer and our Savior, and that thy servant Joseph Smith, Jr., was and is a prophet of the true and living God. And, O Father, may we ever be true and faithful to the gospel of thy Son Jesus Christ, revealed through thy servant Joseph.

"We especially pray thee, O Father in heaven, to bless the youth of thy people in Zion and in all the world. Shield them from the adversary and from wicked and designing men. Keep the youth of thy people, O Father, in the straight and narrow path that leads to thee, preserve them from the pitfalls and snares that are laid for their feet. O Father, may our children grow up in the nurture and admonition of the Lord Jesus Christ. Give unto them a testimony of the divinity of this work as thou hast given it unto us, and preserve them in purity, and in the truth."

And I say unto you, O fathers in Israel; if you will set an example by being honest before God in the payment of your tithes, if you will observe the Word of Wisdom, if you will observe your family and your secret prayers, God will give you strength to preserve the youth of Zion as mentioned in this supplication.

May the Lord bless us and pour out upon us richly his Holy Spirit during this conference, is my prayer, and I ask it in the name of the Lord Jesus Christ. Amen.

PRESIDENT CHARLES W. PENROSE

I was just thinking of that part of the hymn that we have been singing which says: "What more can he say than to you he has said? You who unto Jesus for refuge have fled." I feel filled to overflowing with joy and satisfaction and testimony concerning the great work in which we are engaged, and rejoice in the strength and power, physically and spiritually, which is possessed by our beloved President, Heber J. Grant. I can bear my humble testimony to the truth and inspiration of the wonderful discourse to which we have listened, and in saying that, I but feebly express the sentiments of this great congregation.

THE SPIRIT AND POWER OF GOD WITH THE CHURCH.

I rejoice in the Lord my God. I am filled with gratitude in my soul today for all his mercies to me, and I can see many of those things which will be in the day when "the veil o'er the earth" will be not only "beginning to burst," but when it shall burst over all the earth, clothed with the light of God, blessed with the presence of its Redeemer and King, and all things be subdued unto him who is our living head. God be praised this morning for the things that we have heard from the leader of this people. It is evident that the Lord is with him, as he has been for many, many years, and that the same spirit and power brought to earth from on high by the presence of the Father and the Son, through the Prophet Joseph Smith, are here today, and have been with the Church from the time of its organization down to the present moment.

THE SUCCESSORS TO THE PROPHET JOSEPH MEN OF GOD

Those great men who succeeded the Prophet Joseph Smith in the presidency of this Church were indeed men of God. I was acquainted with them all personally, as President Grant has testified concerning his acquaintance. I knew the men; I knew their private feelings, their inmost souls. I was familiarly acquainted with each of them, and shared the joy of their confidence and their good will, and the manifestations of God to them in private as well as in public. I can testify, as I am willing to do to all the world, that they were indeed men of God, clothed upon with the power of that holy Priesthood restored to earth in the last days through divine messengers sent from on high to introduce the work of the last dispensation of the fulness of times. I am very thankful to be here this morning. It is better than anything else I can think of, to be here with this great congregation and listen to the words of inspiration that have come to us today. I rejoice in the past, I feel full of happiness and peace for the present, and my soul is filled with joyful anticipation because of the future. I know that this is the work of God, and I also know a little of what it will be when that veil of the covering is taken away, and the light of the Lord shines out from above, from the Most High, and the earth is redeemed and clothed upon with his glory and his power. I am thankful for this testimony in my heart. I know it has come, not from any great effort of mine, any great abilities or learning of mine, but by the word of the Lord to me. I know that he has been with me all the days of my ministry in this Church. I was ordained an elder of the Church of Jesus Christ of Latter-day Saints, according to a certificate which I carry with me, on the sixth day of January, 1851, and from that time to the present I have felt that I am an Elder in Israel, a servant of the Most High God, that I was dedicated to his service anywhere and everywhere and at all times, under all circumstances and seasons, in all the nations of the earth; and I have realized the blessings of the Lord in supporting me in all the efforts I have been able to make for the furtherance of this great divine cause in the world. I know that the Lord is with this people, that he has been with them from the beginning, that he has been with those who have been called to lead them from the beginning, and that he will continue so to do. I know that he will be with us, every one of us, if we will carry out the things that have been taught to us this morning. They are not new by any means; delivered in a new way, perhaps, and in an impressive manner that comes right down into our souls, but they are the word of the Lord and have been delivered to this people from the time of the organization of the Church; and the work has been gradually developing, getting bigger, stronger, mightier, having more influence in the earth.

PLEASURE IN THE PROGRESS OF TEMPLE WORK.

When we hear these glad reports concerning the spread of the work in foreign lands, it gives us pleasure and gives us courage to still press

forward and do our part in the great cause. The building of these temples which have been dedicated to the Lord is a wonderful mark of the work of the Lord, and of its promise to us. The building of the Alberta temple—some will call it the Cardston temple, or the Canadian temple, but it is the Alberta temple, that is the name of it—the building of that structure upon English soil is an indication to us of what the Lord will do. The temples will not be confined altogether to Zion, even though that may cover both North and South America. The work will spread forth in other lands as the veil o'er the covering continues to burst. The spiritual and temporal, the heavenly and earthly, will be closer, in being joined together, and the time will come when we shall have plenty of work to do, in the millennial season, the one thousand years, the one "day of the Lord," when we get communications from the priesthood behind the veil to the priesthood in the earth, in the temples that will be erected. In those holy conversations we read about in the revelations of God, concerning the building of a house to him, that day is not very far off, as the Lord sees things. It may be quite a while as we see them, but they are real, and that which God has promised concerning them will surely come to pass. The wonderful work that is going on in these temples now is but an indication of that which is to come. The building of the temple in Hawaii, shows that we go to the heathen, as we have been invited to do sometimes by our good Christian friends, going to the Islands of the sea, fulfills the command of the Lord. These things will be increased and multiplied, and temples will be built in the north and in the south, in the east and the west, so that all that needs to be done in the great work of redemption for the dead, as well as for the living, will be accomplished, and brought about just as it has been revealed by the prophets.

OUR DUTY TODAY.

The great thing for us Latter-day Saints today, gathered here in conference, representing the people that could not get here—for this is a representative body in conference assembled, representing the Saints in all the stakes of Zion—the thing for us to do is to take the word of the Lord today, to do that which the Lord requires of us, obey his commandments, walk in obedience to his sayings, keep in the line of duty, in the strait and narrow way, and not go off to the side, to the right or to the left, and not get mixed up in those entangling alliances which some of our people enjoy with the institutions of the world. I don't want to say one word against those institutions that are established in the world, in the way of charity or literature or science, real science, or art, or anything that is called religion, even though it be not much of a religion, but beneficial in its sphere, I would not say a word against them. But for us, what should we do, elders in Israel, servants of the living God, called of God in the latter-days to hold this divine authority to preach the gospel to all the world, to every nation and kindred and tongue and people? That is what these temples signify to me. This was the word of the Lord from the beginning. The

gospel was brought from heaven to earth for all the world, and it is our business to see that it goes there as far as we can.

WE BELIEVE IN JESUS CHRIST ; THIS IS HIS CHURCH

Now, what is our duty? Our duty is to walk in the straight way, and find out the will of the Lord and do it as far as we have power, in the weakness of our human bodies, teach it to our children, bring them up in the fear of the Lord, keep them in the path. It is a sad thing when our people stray off into organizations that are not in consonance with the word of the Lord and his ways. It is not a good thing to be tangled up with them, my brethren. It is good to stay in this Church. When we came into it we were baptized into it over head and ears, and feet, the whole of us, body and spirit. The soul of man went into the water of baptism, and so we belong to the Lord. We took upon us the name of Jesus Christ, our Redeemer; we belong to him, and he purchased us by the price of his own blood. To say that we do not believe in Christ is so ridiculous that we need not say anything in trying to confute it. This is his Church; he started it; he has continued with it; he is with it today. The Spirit manifested today in the leader of the Church is the Spirit of Christ. Don't you know that? I am sure you do. I need not say anything on that. You feel it not only "in your bones," but in the soul of you, the spirit of you. It is within you. You feel that the Spirit of God has been with us here today, and has been with the president through all his administration, and he is growing with the years. He is getting younger in mind and body, and he is full of light and life and power, and I am proud of being associated with him. Thank God for the privilege. I thank God for being a member of this Church. It is a wonderful privilege. It is a great blessing from on high, to be baptized into Christ, to try and put on Christ in life and labor and spirit and energy and power; to be with him and to feel that I can approach God the Father through and by him and have fellowship with him, as well as with my brethren and sisters in the Church. It is by that Spirit that the Lord has blessed me and guided me through the years that have passed, and I bless and praise and glorify his holy name in the congregation today.

ZION WILL PROSPER REGARDLESS OF THE EFFORTS OF HER OPPONENTS

I know that this work will go on and I know that it has prospered in the past, in this respect that I am about to mention, and will go on in the future. The Lord promised that all that is formed against Zion shall not only not prosper, but it shall be turned to the welfare and benefit of Zion. Now be assured that this will be the case; that the present efforts being made by those who are not of us, but who are against us, that whatever they may do, whatever they may say, will be turned around in the sequel, to the glory of God, and the salvation of men, through and by this Church and its priesthood. That is as sure as that the sun rises in the morning after it has appeared to set at night. This work will go on and on, and we will see it, if we live

long enough on the earth, and I suppose we will if we get away. I don't know how much we shall see when we get out of the body, but we will see a good deal more than we can while we are in the body. But we will see that this promise is fulfilled. All these schemes, these plots and plans, and all these ridiculous efforts that are being made will show up to be so ridiculous, so feeble, so false, that they will turn around to the good of this work in which we are engaged, to the glory of God and the salvation of men. So do not be discouraged by anything that may be said against the Church or its leaders. It has been said from the beginning, right from the start. Before Joseph Smith got even direction to organize the Church, he was assailed by the most religious people in his vicinity. But the things which they said against him eventually turned around to strengthen him in the minds of decent and reasonable and religious people and so will it be in the future. We need not be concerned about that. Only let us be concerned with our own lives and labors, and the performance of our duties.

WE NEED NOT BE CONCERNED. OUR DUTIES ARE PLAIN.

They are very plain. They are set down, most of them, in black and white. We can read them in the Doctrine and Covenants. I wish all our elders, priests, teachers and deacons, would become fully acquainted with Section 107 of the Doctrine and Covenants. Many of them do not know much about it. It is there in the book we read, and all the revelations contained therein have the ring, in my ears, of the gospel of the light and love of God, and the power of God unto salvation. Now my brethren, let us be acquainted with what the Lord has revealed, and take it into our souls. Let us realize and feel that we are a part of this work, a true and living and active working part. Every man called to hold the Priesthood is called of God to work in this great Latter-day cause, that God has revealed, and if we will take the advice, received by us this morning from our President, whose right it is to direct us, we will be going right all the time. I am sure of that.

CENTENNIAL CELEBRATION OF THE VISITS OF MORONI

I thank the Lord for the great manifestation of his power on the Hill Cumorah and in the Sacred Grove. I have been to those places and I felt the importance of the things that were done in the neighborhood of the Hill Cumorah, which the brethren visited, on the crown of which they held a splendid meeting, participated in by a great many people not of our faith. This meeting was commemorative of one of the most wonderful events that have ever occurred in this world. The first thing of importance in the revelations of God in the latter-days was the manifestation of the Father and the Son in that Sacred Grove to the boy Joseph. The next in importance, and as an opening of the work of the last days was the visits of the Angel Moroni to the Prophet Joseph, in his bedroom. When being reminded in his soul of the importance of the message he had already received, and feeling that he had not been faithful and true to the spirit of it in his own life, although

he had not done anything of very great consequence that was wrong, he humbly confessed to God—and by this you shall know, the Lord says, when a man repents, “behold, he will confess his sins and turn away therefrom.” That is real repentance. Joseph repented, and while in this mood, this angelic visitation came. I understand it to some extent. I have had what I call dreams, some people call them by other names. I can see that gathering of light in that chamber of the Prophet Joseph Smith. I can see the form of the Angel Moroni appearing right in that light, not standing on the floor but above the floor, so that Joseph could see him and the beautiful glory that surrounded his personality, and I bear testimony that he was a real personage, that he did come to the Prophet Joseph. What he revealed has, in a very large measure, been fulfilled, and that which has not been fulfilled will all come to pass.

Read the account of that vision. Brother Ivins read it here in the tabernacle, a week ago last Sunday. Read it yourselves. It is published in the Pearl of Great Price just as Joseph revealed it to the world. The vision or revelation that he received from the Father and the Son is told there in his own words. Then follows the account of the visitations of the Prophet Moroni, three distinct times in the one night. Moroni feeling impressed to repeat it so that Joseph should not forget it, and adding other things that he had not thought of himself when he first came. Three times he appeared to the Prophet. They were real appearances, and what Joseph saw and what he heard were from God. Moroni was a messenger from on high. There has been a little discussion I have been told, by a few of our brethren holding some kind of a priesthood class, a little distance from the center of this city, over the wonderful question whether it was Moroni or Mormon who sealed the records called the Book of Mormon. They called up a friend of mine at eleven o'clock at night, after discussing it for three hours, to know which was the right thing; and he replied: “Why you have been singing it for the last forty or fifty years: ‘Sealed by Moroni's hand, it has for ages lain, to wait the Lord's command, from dust to speak again.’” Yes, we have been singing it, and how much do we know what we are singing sometimes? I merely mention that so we may call to mind what we sing, and what we pray, and what we have agreed to do, and what our covenants are, what we are here for. We spend a good deal of time, I think, in some of our classes in discussing matters that are not of very much moment. It does not matter much to me whether it was Moroni or his father Mormon who sealed the record, although it is best to be accurate and right in all things. Be careful to be right, and do not add to what God reveals. When you speak his word, give it as it is.

NEED OF PROPER UNDERSTANDING OF THE SCRIPTURE.

Now, my brethren, that was a real visitation that came to Joseph, and if we will read it carefully, we will see how wonderfully was opened

up and prefaced, the things that were to come in the bringing forth of the Book of Mormon in its acceptance by prayerful souls and rejection, by the world. Many things that are of great moment were revealed to Joseph at that time, and they are recorded in that simple statement of his, which you can read in this Pearl of Great Price, which is a very precious document, as it contains revelations given to Moses the Prophet, about things in the beginning when the earth was made, first spiritual and afterwards temporal. Many things are in the Book of Genesis, which, historically, were evidently traditions among the people, during the time from Adam down to the time of Moses, which was over twenty-four centuries—don't forget that—and many stories are told about things that occurred, and I fear that some of them are mingled together in the same chapter, different things occurring that are put in such a way that we sometimes are a little mistaken in our views concerning them. In regard to the manifestation of God to Abraham, there is no need to say that one of those three men whom we read of in Genesis 18, came to Abraham when he was sitting in his tent door in the heat of the day, and ate veal with him, was God Almighty. There is no need to suppose that, and if you will read the chapter carefully you will find that God's conversation with Sarah and Abraham at that time might be entirely separated from the story of those three men. I merely mention that, now, because some of our elders are using that chapter as an argument to prove that our heavenly Father is a personage of tabernacle, and they can prove that without going to those narratives that are told there or elsewhere.

Now I think that it is a very important thing to get the word of the Lord as it comes to us, as we can read it, as we can receive it in our hearts, ourselves; but do not add to it or take away from it. Let us keep the word of the Lord and preach it to the world. We are called to this. This is our "job"; this is our business. Every elder of the Church, every man holding the Priesthood, is called to be a minister for God, and among the peoples, to set as good an example as he can, considering the weaknesses of human nature. We are none of us entirely perfect; but we expect to "go on unto perfection," by keeping the will and word of the Lord. By and by we will arrive at that position when we will receive our bodies, quickened with the power of an endless life, and they become spiritual; and our spirits, which are the sons and the daughters of God, are embodied in them to be continued—to be continued, to be unrestricted in their united existence; not for a time or a season; spirit and element inseparably connected, receiving a fulness of joy. And the time will come when we will receive that grand glory, a resurrection of our mortal bodies to become spiritually united with our spiritual beings, the sons and the daughters of God, and all eternity will be before us and will open to us glory and honor and power and dominion and increase, perpetually, forever and ever. That is what is coming to us, and it will pay us for all the difficulties and troubles through which we are called upon to pass sometimes, here in this mortal state. We can let them go by.

WE MUST PREACH THE GOSPEL IN ALL THE WORLD.

There is a ridiculous song being sung, popularly—I forget the title—but it is “Let the rest of the world go by.” Well, we can’t do that. We can’t let the rest of the world go by; we must go to all the world and preach the gospel, to every creature, to every kindred and tongue and family and person, so far as we can reach them, and we have done pretty well through the hundred years that have intervened between the time when Moroni came, and the Book of Mormon was brought forth, and the present day. I believe that the Lord is pretty well satisfied with us, with all our infirmities and all our weaknesses, our shortcomings and our lack of faithfulness which applies to some people, if not to others.

THE LORD WELL PLEASED WITH HIS PEOPLE.

With all that, I believe that on the whole the Lord is well pleased with this people, and his Spirit is with them, and his power is with them. I believe that the authority and power of the holy Priesthood are being manifested in a greater degree than ever before in the history of the Church, and the work going on in the temples is something astonishing when we come to read the reports from the presidents of those temples, what they have done and what they are preparing to do. It is something wonderful, and it shows that the Lord is working in the world, as well as we are. We want to take the words that Jesus said about himself: “My Father worketh hitherto, and I work.” Let us feel the same. The Lord is working for us and with us. Now let us work and do our duty and the Lord will be with us, and everything predicted concerning the glory and building up and prevalence of this great Latter-day work will come to pass. The Lord will live and rule and reign in Mount Zion and in Jerusalem, and before his ancients, gloriously. He will bless everyone who labors in his cause in faithfulness and sets a good example to his fellows.

TESTIMONY.

Now I do not want to occupy much time. I am very thankful for the privilege of bearing my testimony. I testify to you, my brethren and sisters, that what we have heard this morning is true, and you know it in your hearts. I testify to you that I know that God lives, that Jesus of Nazareth is the Christ, the Son of the Living God, the Savior of the world. It is through his atoning blood that we gain remission of our sins, given to us in the waters of baptism. It is by His power that we live and move, and by it that we receive this authority which God has given to us to labor in his cause; and he will be with us if we are with him in keeping his commandments and walking in his ways.

I bear testimony to the mission of the President of the Church. President Heber J. Grant is a great leader in Israel, and we give the glory of his work to the Lord, as he does. I feel honestly and sincere-

ly in my soul today that all that I have been able to do, through the years that I have labored, has been by the blessing and providence and leading of Almighty God, and his Spirit has been with me, and I have had the privilege of having it and enjoying it with Latter-day Saints in different countries that I have visited, no matter what their language, no matter what their customs, no matter what their ways or surroundings, the Spirit of God, the same Spirit that we feel here in Zion is, measurably, enjoyed by them, and so I can say of the whole Church. We have one Lord, one faith, one baptism, and one hope of our calling. We are one with the powers of God; and by-and-by we will be united with them, and crowned with glory on the right hand of our Father, which may God grant, for Christ's sake, Amen.

ELDER CHARLES E. ROWAN, JR

(President of the Garfield Stake of Zion)

My brethren and sisters, I am delighted to have the opportunity this morning of looking into the faces of so many Latter-day Saints. Were I to attempt to express the great love that I have for this work, it would be difficult for me, indeed. I have enjoyed immensely this morning the testimonies and messages that have been given to us by the President of the Church and his First Counselor, President Charles W. Penrose. I was particularly impressed with the paragraph of that wonderful dedicatory prayer which was read by President Heber J. Grant. I believe, my brethren and sisters, that, as Latter-day Saints, the majority of us who are here assembled have so destined and shaped our lives that it matters very little what may be said to us, but that the important thing to us is, what can we do as parents in Israel to shape the destiny of our boys and our girls? I rejoice in the great keynote that was sounded by our beloved President, that if we, as Latter-day Saints, will observe to do the will of the Father, if we will live exemplary lives we will be able to have influence and power with the youth of Zion. I believe that the youth of Zion will become thoroughly qualified; however, I am sorry to say that in our part of the country we are drifting in a degree, and we feel that some of the insincerity that is manifested by us as parents is being reacted in the indolence and in the idleness of our children, and in their failure to fully perform their duties as members of this great Church.

I rejoice in the wonderful meeting we had this morning. I have never before experienced such a spirit, and never before had the feeling within my soul that the veil was so thin as when the prophet of the Lord was speaking this morning, and I felt that he is the prophet of the Lord to our great Church.

I bear you my testimony that I know this is the work of the Lord. I am delighted with the pleasure and privilege that I have had in laboring in the Garfield stake of Zion. I might say that in our stake we have eight wards and two branches. It is one hundred twenty-

five miles across our stake; however, we are delighted to say to you that we believe absolutely in the statement of the Apostle Paul, as recorded in the scripture, where he said:

"And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

I am delighted to say that we have been preserved and reserved by the Lord to come forth in this day and age of the world. We who are living out in the southern part of this state, are happy, contented, and are seeking and finding the Lord. Hundreds of our people have strong testimonies that this is the work of the Lord.

May the Lord bless us, may we enjoy this conference as we have never before enjoyed any conference, and may we take the message back to our people that the greatest thing that will redound to our welfare and make for success in the rearing of our children, is the example that is set by parents. May the Lord bless you is my prayer, in the name of Jesus Christ. Amen.

ELDER JOSEPH J. LARKIN

(President of the Curlew Stake of Zion)

My brethren and sisters, I am happy this morning to be a Latter-day Saint. I am thankful that I have been born in this day and time when God has again spoken from the heavens, when he has restored the Priesthood to the earth, and has given man authority to preach the gospel. I am thankful that I have the privilege of being here this morning and listening to the remarks of our beloved President. He certainly has given to us, as Latter-day Saints, the key that will enable us to enter our Father's kingdom. I am thankful that he has inspired his servants as he has done in these last days to lead and guide the people. I want to bear my testimony to you, my brethren and sisters, that if we will listen to their words that we will gain a salvation and exaltation in our Father's kingdom, if we will follow the instructions given to us this morning—observe our individual and family prayers, and observe the Word of Wisdom. It seems to me that if we will do those three things we will be led to do other things, for by so doing we will be led to keep the commandments that our Father in heaven has given to us.

I know, my brethren and sisters, as I know that I stand here this morning, that the gospel is true, that Joseph Smith is a Prophet of God, that he was raised up in this the last dispensation, to establish his work here in the earth. I know it, and I pray that the Lord will bless and inspire our hearts to keep the commandments that he has given to us through his servants. I want to say to you here that if we

will follow the counsel that is given to us by the servants of the Lord, we will never go very far astray.

I wish to bear my testimony to you regarding one other thing, and that is the matter of the home evening that the Latter-day Saint parents have been counseled and advised to hold with their families. If you will call your families together, my brethren and sisters, once a week and hold a home evening with them, pray with them, and sing with them, it will be one of the greatest helps to you in holding your boys and girls in the fear of the Lord. That is my experience, that is my testimony to you, my brethren and sisters, here this morning. I pray that the Lord will bless us with the desire to serve him and keep his commandments, that in the end we may gain eternal life. I ask it in the name of Jesus Christ, Amen.

ELDER MARK AUSTIN

(President of the Fremont Stake of Zion)

I assure you, my brethren and sisters, that I rejoice in having the opportunity of attending this conference, and listening to the inspiring words of our beloved President Heber J. Grant. Surely the testimony, the spirit and power of the message of the Prophet of God must have found the innermost parts of our souls. The Lord is with this people, and with his servants whom he has given charge concerning this great Latter-day work.

Surely the people of the world must discover that we love them when we send thousands of our boys and girls to the ends of the earth to cry repentance unto mankind, and to deliver the message that the Prophet Joseph Smith gave to this people. My brethren and sisters, I thank God that I was born of goodly parents, who hearkened unto the voice of the elders in a foreign land, and that they gathered with this people. I thank the Lord for my standing in the Church, and for my association with the General Authorities, and the brethren and sisters of this Church.

We have a splendid people in the state of Idaho. They are serving the Lord, determined to keep his commandments, and establish the truth, that men everywhere may know that our Father has set his hand to accomplish his work and to save his children, to bring about peace in the earth and good will to men. May the Lord bless us and help us to accomplish every desire of our hearts, and to this end I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

PART OF THE HILL CUMORAH PURCHASED

I forgot one item that we have here, namely that we are now the owners of a part of the Hill Cumorah. The Church, a few weeks ago, purchased a farm of ninety odd acres, which embraces the West

slope of the Hill Cumorah, about one-third of the way up the hill. There is a nice farm house, and it is a very fine piece of property. Elder Willard Bean, in charge of the Memorial Home, or the Smith Farm, wrote us that he could purchase this property, and we are glad now that at least part of the hill is in the posession of the Church.

The choir and congregation sang, "O say, what is Truth?"

The closing prayer was offered by Elder Albert Choules, president of the Teton stake.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

President Heber J. Grant presided.

The meeting was opened by the choir and the congregation singing, "How firm a foundation, ye Saints of the Lord."

Prayer was offered by Elder Robert D. Young, president of the Sevier stake.

Mrs. H. C. Snell sang a sacred solo entitled, "Fear Not Ye, O Israel."

ELDER JOHN A. WIDTSOE

My dear brethren and sisters, I am very happy to be able to bear testimony to the inspiration of the addresses made this forenoon. I was deeply impressed by the opening address of President Grant, and, as to one of the stake presidents, to me, it seemed that seldom had we had such an opportunity to recognize the nearness of the prophet of the Lord who stands at the head of the Church to that divine power which we know guides this Church. I noted also with great rejoicing the constant reference to the great event that occurred in New York state just a little over one hundred years ago—one of the very great events in the history of the world.

TRUTH NEEDS NO BOLSTERING

I was reminded by a remark made by President Penrose of a statement made to me by one of my young friends not very long ago, who had been studying the Book of Mormon. He said: "I have been devoting some time to the study of the pre-historic remains in South and North America and they are a wonderful confirmation of the truth of the Book of Mormon." "But," he added, and he added it impressively, "as I have read and studied the Book of Mormon I have come to the conclusion that I have no need of confirmation of the truthfulness of that wonderful book by the remains of pre-historic peoples found anywhere on the face of the earth, because I have discovered that the book, within itself, carries its own witness of its truthfulness." I was glad to have this young friend bear this testimony, for I knew

thereby that he learned the chief lesson that comes to every member of this Church who discovers for himself, by the testimony of the Spirit, that this is indeed the work of God. It is almost a truism, that if we deal with high truth, a great truth, such a truth carries within itself evidence of its correctness. That is, one does not need go outside the truth for evidence to sustain that truth. This is one of the characteristics of the gospel of Jesus Christ, for within it are all the evidences that man may need to establish the conviction that lies at the foundation of a living, perfect and continuous testimony of the truth of this work.

As we read the Book of Doctrine and Covenants, or the Pearl of Great Price, or any of the works produced through the instrumentality of the Prophet Joseph Smith, we observe this wonderful characteristic—that each revelation, within itself, carries to those who read, study, and live it, a witness of its truth. One does not need to search the world for evidence of the truth of this work. The evidence lies within the work itself.

TRUTH ALWAYS COMES IN LIGHT

In the remarkable visitation of the Angel Moroni to the Prophet Joseph Smith, it seems to me, we have an illustration of the fact that truth carries with it the evidence of its authenticity. It may seem unnecessary to say this to Latter-day Saints, yet young people especially, and sometimes older people think that they must go far afield to secure evidences of the truth of the revelations to Joseph Smith. I have been impressed deeply in reading, as I have done time and time again, the simple, direct story of the Prophet Joseph Smith concerning the visitations of Moroni, with the internal evidence of the truthfulness of that account. Note for instance, as remarked by President Penrose this morning, that the angel came in light, not in darkness. Truth always comes in light, it can not come in darkness; It does not come hooded and covered and formless; it does not come as do initiations into the secret societies of the world; but it comes in open daylight, or in a light above that of daylight; which makes it clear and understandable to the human mind. It has always been to me an evidence of the truthfulness of Joseph's simple story, that the Prophet declares in all sincerity that Moroni came in a burst of light; that out of the light, as pictured by President Penrose this morning, came the figure and form of Moroni, as the Prophet's eyes, through the power resting upon him, were able to recognize the happenings in that room.

The story itself, direct and simple, is a splendid piece of literature which carries with it conviction that here is a man who is telling the simple truth, just the thing he saw, just the thing that he believed to have happened, the thing that he knew, in fact, had happened. Those who tell falsehoods and attempt to deceive the generations of men, seldom speak with that lucid clearness, with that simplicity of style which characterize the wonderful story of Moroni's visitation, found

in the Pearl of Great Price, which President Penrose recommended us to read.

THE WONDERFUL PEDAGOGY OF MORONI'S TEACHING

President Penrose also called attention to the wonderful pedagogy of Moroni's teaching. The angel came to impress upon the boy Prophet the message that he had been sent to deliver. Three times he rehearsed the message, and the night had passed by the time the third telling had been completed. The boy, worn with the night's vigil—because his spirit dwelt in a mortal body—went out to labor in the field, when for the fourth time the angel came to him, and there in full daylight, to make certain to the boy's mind that this thing was not a delusion of the night, in the full glare of the sun, the angel came again and repeated the same message to the boy.

I am an old teacher of boys and girls, and I stand in admiration before the wise method of teaching employed by the Angel Moroni in impressing upon the mind of the boy the tremendous story that he was to initiate in this last period in the history of the world. This is another evidence of the truthfulness of this remarkable vision. This seventeen-year-old boy had no background of experience or training, beyond that which belonged to the back woods of New York, to enable him to manufacture and lay before the world such a truly wonderful system of pedagogy as lies in the simple story of Joseph's communication with the Angel Moroni.

It has been said, and I believe properly, that if any person will read with care the account of the first vision referred to this morning by President Grant, when the Almighty Father of us all, and his Son Jesus Christ, appeared to the boy in the grove in Palmyra, and will read in that connection the full story of the visitation of Moroni, in those two episodes in the history of the Church, lie the germs of everything that happened later in the history of the Prophet Joseph Smith. At the very beginning of the career of the Prophet, before the Church was founded, at the initial time, the whole future was reviewed; as a seed is planted which produces a complete plant. Thus, in the seeds sown in the Prophet's mind and placed before his understanding in the first two great visitations lie the germs of all that the Prophet was to develop throughout his life, or that we are developing to-day. This, also, is a convincing evidence to me of the simple truthfulness of all that pertains to the work of the Prophet Joseph Smith. Wherever we turn, whatever we touch of the work he did, to those who care to read and think properly, comes the conviction, that here was a boy who saw, who knew, who told the truth, who was not capable of falsehood, who made no attempt to garnish or change or enlarge that which had come to him.

THE DIVINE NATURE OF THE MANIFESTATION

Not only are all these things wonderful, and many more, with respect to the great anniversary which we are practically celebrating at

this conference, but one thing, almost above all others, makes us feel the divine nature of the whole manifestation. As the visit continued throughout the night, upon each occasion the Angel Moroni, at a certain time, not clearly described to us in the story as given us by the boy, quoted from the Bible. Certain quotations were quoted just as they stand in the Bible. Some few were changed. One in particular was changed and to such a degree that it is found among the latter-day revelations, as Section 2 of the Doctrine and Covenants: "Behold I will reveal unto you the Priesthood, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." Moroni had shown the boy a picture of the past, of the present and of the future, of something that had happened, that existed, that should happen. Then this seventeen-year-old boy was taught that to accomplish that which was pictured, the authority of the Priesthood of Almighty God would be necessary. The plan of a railroad may easily be projec'ed, but it takes power to build the railroad. The boy was told that it would require the authority of the Priesthood to accomplish the coming work that had been revealed to him, laid bare to him, during that long night and on the following day, and that that authority would extend into the past, to save those who had died without obeying the law. Elijah was to turn the hearts of the children to the fathers and the hearts of the fathers to the children. By this doctrine, all time is made one, all events are made parts of a great progressive plan; all things and time are united, with God at their head. As this principle is elaborated, it becomes perhaps the most tremendous of all the principles restored in these latter-days through the instrumentality of the Prophet Joseph Smith. Need I say that the fact that the need of this principle to cement all the other principles and teachings of Moroni is a great evidence of the truth of the Prophet's story of Moroni's visitations?

TRUTH EVER SHAPES THE DESTINY OF HUMANITY

Has the sword, the cannon, or the implements of warfare shaped human destiny? No. A truth; a true idea, presented to the earth has ever shaped the destinies of humanity. Men had forgotten the Gospel of Christ. Then the Christ came, laid down his life for our redemption and among other truths restored the one that man shall not sleep forever in the grave. This glad truth of eternal life, as it bursts upon the earth, has changed the field of human activity for nearly two thousand years. It has made wars and stopped wars, but the effect of the wars of the nations has been small in comparison with the influence of that tremendous truth that man after death shall live again. Similarly the boy Joseph Smith sent out over the earth the mighty truth that under the priesthood there is a coherence of all time;

and that the dead shall not only live again, but may gain that which they failed to win on earth, that the power of the priesthood transcends the limitations of time, and is endless. Therefore we build temples. Already this truth is beginning to reshape the views of men, and in time it will help remodel our warring world. Truths guide humanity whether recognized or not. Let me paraphrase two lines from the Irish poet:

"One man with a dream, at pleasure,
May go out to conquer a crown;
And two, with a new truth's measure,
May trample a kingdom down."

That is the power of great truths.

WE ARE MADE FEARLESS AND UNAFRAID BY TRUTH

Those who have truth are not afraid, they are fearless and unafraid. Latter-day Saints have truth; therefore, there is no fear in their hearts. Every page of the history of this Church proclaims its truth. Every line in holy writ proclaims the truth of this great latter-day work. Every chapter in the history of this Church from the Prophet Joseph to the Prophet Heber J. Grant, proclaims the same truth. With the sword of truth we shall win the battle in which God has enlisted us.

I remember reading, when a boy, a helpful passage from the Doctrine and Covenants. Let me read it here in conclusion. As a lad I felt fear, sometimes of men, but more often of the dark outside forces. I often wondered if this persecuted people after all would be able to accomplish all that was pictured in its destiny. Then I found in my reading of the Doctrine and Covenants this passage which has been a joy and a help and a strength to me all my life, for the Lord said to his people in Harmony, Pennsylvania, before the Church was organized:

"Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail."

"Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you."

"Look unto me in every thought; doubt not, fear not."

"Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven."

What do we care for the slanderer or the liar; what do we care for the enemy who arises to defeat our holy purposes? We have the truth, the mightiest weapon God has given to his people, and we shall win, in the end, if we do the things that God requires us to do. May we be strong in God's service and in that service may we be fearless and unafraid, I pray, in the name of the Lord Jesus Christ. Amen.

ELDER MELVIN J. BALLARD

While the President was speaking this morning he referred to the very important incidents connected with the celebration of the one-hundredth anniversary of the visit of the Angel Moroni to the Prophet Joseph Smith. While my soul was thrilled with the recital of that memorial service, I was asking myself the question:

What is the purpose in the bringing forth of the Book of Mormon? What was the primary object and purpose of the Lord in revealing the existence of those plates to the world in this generation? I recognize that there are many reasons why the Book of Mormon was and is needed. What a comfort it brings, what enlightening knowledge it gives to us concerning the ancient inhabitants of the American continent, and also how it magnifies the Lord Jesus Christ in his ministry among men upon this continent, as another witness for him and for the Lord's work.

TO BRING TO PASS THE REDEMPTION OF THE LAMANITES

But I thought of one of the revelations in the book of Doctrine and Covenants that gives more specific information upon this subject, and with your permission I shall read a few verses from the third section. The Lord said:

"Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of the Savior come unto my people.

"And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers.

"And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in the unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations.

"And for this very purpose are these plates preserved, which contain these records—that the promises of the Lord might be fulfilled, which he made to his people;

"And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ and be glorified through faith in his name, and that through their repentance they might be saved, Amen."

For this very purpose, therefore, were these plates preserved, to bring to pass the redemption of the children of father Lehi, known in North and South America, in Central America, and in Mexico, as the American Indians and some of the natives upon the isles of the sea. I feel, therefore, that as we celebrate the anniversary of this appearance and the first knowledge and information concerning this sacred volume of Scripture, it is a most fitting time for our attention to be called to the uncompleted task which yet rests upon the priesthood and the membership of this Church—to see to it that the Book of

Mormon accomplishes its full and complete mission in being an instrument in the hands of the Lord in bringing to pass the redemption of the Lamanites. Men have predicted the extermination of the Indians. They have foretold, as they thought, a time to come when the Indians would be no more. But the Lord has spoken upon that subject and said that the Lamanites shall flourish. No power can defeat the purposes of the Almighty. I have seen evidences in my own missionary work, having had the great privilege and pleasure of laboring a portion of the time at least, for ten years, among the Indians, which convinced me that the day of their redemption is coming. The Lord gave me to see and understand during that labor that he was performing many things in preparation for their redemption. He is giving them a language at the expense of the government of the United States, who in its generosity has spent millions of dollars in training and preparing the Indians in the English language, until the records show that in this country at least, nearly sixty per cent of all the Indians read or write the English language. The government has generously provided for them allotments of land that will be ample to sustain them and their posterity for generations to come, if only they will preserve these lands. I have seen the hand of the Lord at work in preparing the way for their redemption, and I wish to bear witness to you that their redemption shall come, and that the day of their redemption is near at hand, when these thousands, yea these millions of Lamanites on this Western Continent who have the blood of Lehi in their veins, or of his descendants, shall be touched by the power of the Almighty, and the day of their redemption, when it does come, will be one of power.

I desire that the Latter-day Saints, young men and young women, shall appreciate the Book of Mormon and read it and prepare their hearts and themselves so that when the time does come that they shall be called to go forth, that they shall be prepared to go and discharge the obligations which the Lord has placed upon us as the custodians of this record, to see to it that it does fulfil its mission. Its mission is not completed yet.

The Book of Mormon was given as a new witness to the world. The very best evidence, perhaps, that the Lord ever has given that Joseph Smith is a Prophet of God, is the Book of Mormon. Men may scoff at the idea of the Father and Son having visited him in the Sacred Grove; they may think that they can dispose of it to their own satisfaction at least, by calling it a fraud or a delusion, but the Book of Mormon is a real substantial thing. It is the miracle of "Mormonism." It cannot be disposed of in any such manner. It must be reckoned with, it must be accounted for, and all who diligently and earnestly seek to account for it shall come to acknowledge what Joseph Smith said is indeed the truth, that by the gift and power of God he translated the records from the plates that were placed in his hands, that record which is known among us as the Book of Mormon. It

stands, and it shall stand forever and ever, and it cannot be defeated nor can it be thrown down.

TO BLESS, BENEFIT AND SAVE THE PEOPLE OF THE WORLD

I believe also that the Lord raised up the Book of Mormon and brought it forth, and in connection with it the mission of the Prophet Joseph Smith for a given and definite purpose, to be a benefit and salvation to the peoples of this world. I think that our Father in heaven is very much like an earthly father. He is more or less limited in his power to do things because of law that he observes and must observe. An earthly father cannot set aside the law of the land, nor can he veto the law of nature. If that father has a wicked and rebellious son who violates the law of the land or the law of God or the law of nature, that earthly father's great anxiety cannot save his son. All that earthly father can do is to warn his son of the danger, point out the difficulties that are before the boy, plead with him to change his course, and after he has made his appeal he can point out the way of safety, and then the father's powers to save are ended. All his overwearing love for that boy cannot go further. Our heavenly Father is very much in the same condition. You will discover, if you will read the first section of the book of Doctrine and Covenants, what the Lord said as he gave this wonderful address in the First Section to all the world through his servant the Prophet Joseph Smith. Reading from the seventeenth verse we find the following:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—"

Let me now read from the twenty-second verse:

"That mine everlasting covenant might be established,

"That the fulness of the gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

"Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding."

I understand from this that the Lord plainly knew the condition of the world, what it was in 1830, and what it would be today in the year 1923. Knowing the calamities that were coming to his children, unless they changed their course, knowing their disposition that there would be no repentance in their hearts, and yet with a great desire to save them, he called upon his servant, Joseph Smith, to warn men, to call repentance, and others to join in this great proclamation to all men: "Repent, for the Kingdom of God is at hand." And not only to warn men that there was peril and danger ahead, but to offer the means of escape from the perils that would come. Our merciful Father never has left his children in a condition of dire peril from which

they could not extricate themselves, either in the days of Noah, in the days of Sodom and Gomorrah, or in the days of the Redeemer himself, or in these latter-days,—it is all the same. He has always in ample time given his sons and daughters full and complete warning of the perils and dangers that are ahead of them, and has, in that connection, clearly pointed out the way of escape. That has been true in this dispensation, and the warning has been proclaimed on the islands of the sea, in the continents of the world, and through the states of the United States, and among even Pagan nations, the warning voice of the servants of the Lord has been heard, for nearly one hundred years, and it is a warning voice that also comes with a kind invitation to all the Father's children, showing the means of escape, which is the gospel of the Lord Jesus Christ, restored again among men. I stand here without any fear and say without any danger of anybody successfully being able to prove the contrary, that if the warning voice of the Prophet Joseph Smith and the elders of this Church had been heeded by the nations of the earth, we would not have seen the dreadful calamity of war through which we have passed, that these problems could have been solved and averted. The means was provided, and the means was rejected, and then when our Father has done this, though he be God, is yet limited to law, by obedience to which he became God, and he must honor the same, he cannot step beyond those limitations and set aside the law. The law must take its course, and when men refuse the offer and tender the Lord has given by which they may be saved, they cannot blame the Lord if calamities, judgments and destructions come upon them. The Lord cannot avert it, it must take its course, and yet our Father in his kindness and mercy has offered the way and the means of escape.

GOD'S VOICE CRYING REPENTANCE THROUGH THE ELEMENTS

Now I want to bear witness of something else: You will find it recorded in one of the revelations to the Prophet Joseph Smith and the elders of this Church, that after the testimony of the elders should come the testimony of lightnings, of thunder, of earthquakes, of the sea heaving itself beyond its bounds, and of destruction, the elements being engaged in bearing testimony—the thunder would cry repentance. And yet in that same revelation the Lord said they would not heed that warning voice no more than they had heeded the warning voice of his servants. But I want to call the attention of the Latter-day Saints, and indeed if I had the power, the attention of all the world to the fact that God is speaking through the elements. The earthquakes, the sea heaving itself beyond its bounds, bringing such dire destruction as we have seen are the voice of God crying repentance to this generation, a generation that only in part has heeded the warning voice of the servants of the Lord. Oh, that men would hear the voice of the elements proclaiming repentance, and if they shall not hear it they shall be visited with dire calamity, for this is the

day of settlement, the day of reckoning, the hour of God's judgment has come. I rejoice not in the prospects of the chastisement that awaits the nations of the earth, I desire that they would save themselves. The means is yet at hand. By repentance and by turning to the Lord Jesus Christ they may find that salvation, but without it there is no salvation for this world.

SIGNS OF THE SECOND COMING OF CHRIST

When Jesus spoke to his disciples in answer to their query: "Show us when the end of the world shall come, and the time of thy coming," he told of certain signs that would indicate the time of his coming, the very signs that the world, if they only had eyes to see, could be beholding today: Said he: judge the matter even as you would judge the coming of spring. When you see the fig tree putting forth its leaf, ye know that summer is near, and so when you see these signs, you may know that the coming of the Son of man is nigh at hand. I believe that the Lord Jesus Christ was just geologist enough to know the time when this earth would quake, when the processes of nature should go forth to cause great upheavals, and knew the hour, just as an astronomer can predict the time of eclipse. The Lord Jesus knew when that would happen, and he knew it was coincident and immediately preceding the wonderful events that would happen in preparation of his coming.

YOU SHALL SEE WONDERFUL THINGS COME TO PASS IN THIS GENERATION

These are the last days spoken of by the prophets of old. These are the signs. Oh, Latter-day Saints, let us, though we be in Zion, be not asleep, for this is the day when no man can be at peace, nor shall we remain at peace in sin or in transgression; for everything will be shaken that is not built upon righteousness, and every man, whether in Zion or elsewhere, who does not keep the commandments of God, shall be shaken and shall fall, and shall feel the chastening hand of the Almighty. Oh, let us be good, obedient children, that we may learn in time, the lessons the Lord wants us to learn, and if we shall do it, if we shall keep the advice and counsel of the President of this Church, in the address given this morning, the judgments shall pass over us as they did in the days of ancient Israel, and those who keep the commandments of God have no need to fear, and they will discover that the Lord has seen this from the beginning, and he has known where to plant this people, and this people shall here be preserved if only they shall serve the Lord. They need not fear anything else, only to serve God and keep his commandments, and you shall see wonderful things come to pass, even in this generation.

THIS IS AN INDIVIDUAL TESTING TIME

May the Lord teach us to be obedient, to be humble, to be peaceable, and to be faithful, to stand in this testing time, for

this is a testing time, when individuals are being tested—no great assault against the Church, but a mighty assault on the part of the evil one against every individual. This is an individual testing time, and the enemy is at work, and he is in the midst of this people, seeking to capture souls that he may have them on his side in the coming conflict, for there is a coming conflict, and the powers of the evil one on the earth, and in hell shall be arrayed in deadly conflict for the victory of rulership and power and dominion over this earth against the Son of God. And the hosts of the righteous, living and dead, shall be victorious, and the evil one and all his power shall be overcome. But there is coming the time of strife, and there will be no peace from this day until that conflict is ended, by the victory that shall come to the Lamb of God and his faithful Saints. And may the Lord shorten those days for the elect's sake, and preserve us on the side of the Lord Jesus Christ, and his faithful sons and daughters, I pray in his holy name. Amen.

ELDER RICHARD R. LYMAN

I have enjoyed the tremendous inspiration of our heavenly Father that has been poured out upon us during this conference. Nearly every speaker thus far has referred to the visit of Moroni. When the 21st day of September came, very naturally, like the rest of you, I thought of this visit. I read from the Pearl of Great Price that wonderfully concise and convincing story of the life of the boy Joseph Smith.

MORONI'S MESSAGE.

As Brother John A. Widtsoe has already said, the Angel Moroni repeated his message three times, once, twice, thrice in a single night, and by that time daylight appeared. Again the following day, September 22, the boy Joseph Smith, but seventeen years of age, found his way, guided by the vision of the night before, to the Hill Cumorah and there discovered the plates. The message was repeated for the fourth time. In this message many passages of scripture were referred to and quoted. I read these references. While but a part of the third chapter of Malachi was quoted, I read it all.

THE LAW OF TITHING.

The part of this chapter which refers to the law of tithing I read with very great interest. It says:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi, 3:8, 10.)

This is a wonderful promise. It looks as if the faithful are to be rewarded in the near future. Reports I have heard of late are to the effect that the prices of our crops generally are very good. The price of wool, the price of wheat, the price of potatoes and the price of beets—all these prices are very satisfactory. We are comparatively large producers of alfalfa seed, and it is reported that in all probability we shall receive this year an unusually high price for this product. The prices of the products of our farms are also comparatively high. It looks as if the day of prosperity is coming. The hearts of the people are filled with good cheer. As a rule they are looking forward with fine satisfaction to the future. The Lord has said it, and his words cannot fail: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

THE WORD OF WISDOM AND ITS PROMISES.

The President in his remarks this morning referred, in his usual clear-cut and forceful way, to the Word of Wisdom. In this Word of Wisdom, "the letter from the Lord," as President Grant called it this morning, there are four clear-cut and most desirable promises made to all Saints who remember to keep and do the things contained in the Word of Wisdom, "walking in obedience to the commandments."

The first of these choice and desirable promises is health. What more desirable blessing can anybody wish? Yet the Lord says very clearly that all Saints who remember to keep and do the sayings in the Word of Wisdom, walking in obedience to the commandments, "shall receive health." Is health not a rich compensation for the effort required to live in accordance with the teachings in this "letter from the Lord"?

After health what would we naturally select as a choice blessing if we were given the right to choose it? In this "letter from the Lord" it says very clearly that all Saints who remember to keep and do the sayings in this Word of Wisdom, walking in obedience to the commandments, shall have this second choice blessing, which is wisdom. Certainly we all desire to be wise. Few of us see a single day in all the years of our lives in which, if we had wisdom, we could not use it to advantage. The second great promise to those who will keep and do these sayings is wisdom.

After health has been secured and wisdom, what third great gift or blessing would we naturally desire? Would it not be knowledge, the third great promise contained in the Word of Wisdom? The promise, in this "letter from the Lord," is clear-cut and unequivocal, that all Saints who remember to keep and do the sayings, contained in the Word of Wisdom, walking in obedience to the commandments, shall find great treasures of knowledge, yea, even hidden treas-

ures. Can you imagine greater compensation or greater reward for any effort?

If to these three choice blessings or promises a fourth were added, can anyone imagine a blessing more choice or more desirable than the fourth promise in this Word of Wisdom, namely, that the Lord himself gives unto all those who remember to keep and do these sayings, walking in obedience to the commandments, "a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them."

These four most choice and desirable blessings, the Lord himself promises to all Saints who remember to keep and do these sayings, and walk in obedience to the commandments. These four are, first health; secondly, wisdom; thirdly, knowledge, yea, even hidden treasures of knowledge; and fourthly, that the destroying angel shall pass by them as the children of Israel and not slay them.

ENFORCE THE ANTI-CIGARETTE LAW

Since this Word of Wisdom teaches that tobacco is not good for man; and, further, since I am a Mutual Improvement worker—one of the General Superintendency—and our Mutual Improvement organization has had a slogan referring to the use and sale of tobacco, I desire to make a few remarks concerning our so-called anti-cigarette legislation. I am glad to be able to say that so far as I know, in the whole State of Utah, there is not one individual who is not satisfied with the legislation upon this subject which we now have on our statute books. Since all the people seem to like the law, and since all the people seem to be in favor of enforcing it, as a Mutual Improvement worker I appeal to you now, stake presidents, high councilors, bishops, and bishops' counselors, and leading men in every part of the Church, and out of it for that matter, to do your utmost to have this splendid law enforced. Since it is unlawful for those under twenty-one years of age to have tobacco in any form in their possession, and further, since it is unlawful for any individual in the State of Utah to sell or give to minors tobacco in any form, we have a splendid opportunity by enforcing this law to keep our young people from using cigarettes. All good citizens too should be interested in seeing to it that only those who are paying a license for the privilege of so doing be permitted to sell cigarettes. A considerable amount of good is being accomplished too by suppressing, under the law, all advertising of tobacco in any form on bill boards. If the citizens generally will see to it that this law is enforced, the number of boys who smoke cigarettes will be rapidly and materially decreased.

Since we are placing such emphasis on this matter of the Word of Wisdom, some may feel as did the man in the mission field when he asked the missionary: "Do you mean to tell me that with this doctrine you call 'Mormonism,' you propose to conquer the whole world?"

THE GOSPEL WILL ULTIMATELY CONQUER THE WORLD

I can reply as did the boy missionary: "Well, I will not say that with 'Mormonism' we expect to conquer the whole world, but I do desire to say to you that the gospel of Jesus Christ will ultimately conquer the whole world, and the gospel of Jesus Christ is the gospel we teach." Men may criticize, men may ridicule, men may find fault, but nevertheless this is the Church and Kingdom of God. There is not one before me now in this great audience who cannot testify that he has been made better, he has been made stronger, he has been made happier in proportion to the degree of accuracy with which he has lived in accordance with the teachings of the gospel of Jesus Christ. He who has found sorrow, he who has found regret, has found this sorrow and this regret because he has failed to live in accordance with these teachings.

We seek all that is virtuous, all that is lovely, all that is upright, all that is uplifting in all the world. It is our aim to secure all these things, to produce a generation of splendid people the like of which the world has never known.

ANOTHER PROMISE OF THE LORD

Before closing I desire to refer to one other promise the Lord has made:

"Jesus answered them and said, my doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16, 17.) Keep the commandments. Live in accordance with the teachings. Struggle to live in accordance with the example of our Lord and Savior, Jesus Christ. Do these things and the promise is to all the people forever, you shall know of the doctrine. There is no uncertainty, there is no question, there is no doubt, positively none. The statement unequivocally is: "He shall know of the doctrine, whether it be of God, or whether I speak of myself."

SPLENDID LEADERS IN THE CHURCH

To be associated with you who are now sitting before me, you splendid men, wonderful men, remarkable men, and glorious women, is the joy and pride of my life. I thought as I sat here this morning when the President began calling some of the stake presidents: "Who can imagine what is contained in the hearts of these excellent men who are in this audience? Who knows what they could say if they were given an opportunity to stand before this audience and speak?"

I was in a stake conference only last Saturday and Sunday. I wanted the Stake President to speak, but he said only a few words. At a later meeting I insisted saying: "speak again." Again he said but a few words. He did not seem to desire to make a real address. When Sunday night came, however, and the building was crowded with the young people of the stake at the Mutual Improvement meeting, I ex-

plained that on the regular program for that particular session there were three different topics intended for three different speakers. All the visitors but the two Mutual Improvement workers had returned to Salt Lake City. So I said to the president: "Mr. President, here is a topic upon which I desire you to speak. The subject is prayer." Without warning, without notice, up he stood: and by the Spirit and power of God he testified, and thrilled us, through and through, with his own personal experiences as a result of placing his confidence and trust implicitly in the Almighty.

"WE STAND FOR DIVINE GUIDANCE"

In free America, in this Christian country, the country of Washington, the country of Lincoln, the country of Franklin, the country of Roosevelt, the country of Harding, can any loyal citizen object to the work that is being done by our great Mutual Improvement organization! As President Grant has already said, our slogan for this year is on the subject of prayer. Like those great statesmen who devised, who created, who under divine inspiration wrote the Constitution of the United States, we Mutual Improvement workers, one hundred thousand strong, today have for our slogan the following: "We Stand for Divine Guidance." May we have this guidance, may we be able to distinguish the whisperings of the still small voice, may we be able to live in accordance with the teachings of the great Master, thus placing our trust and confidence in divine providence. If we do this, our faith is founded on a rock, it will not, it must not, it cannot fail. God bless you. Amen.

ELDER FRANK Y. TAYLOR

(President of the Granite Stake of Zion.)

I trust the Lord will inspire the few remarks that I may make on this occasion. I was delighted, and my being was thrilled with happiness, in the free and inspirational talk that was given this morning by our President. While listening to the remarks made, in the forenoon session, as well as this afternoon, I felt that I have a duty devolving upon me as the president of a stake of Zion, to carry this message back to the people in our stake. It is true that only a small part of the Saints can gather in these conferences. The great mass of the people are at home, and the strength and the efficacy of this work, in this conference, will be felt, I am sure, if the representatives who are gathered here will take the message given, and the spirit thereof, to their respective people at home. I feel that I should call the priesthood of our stake together and in a humble way impress them with the importance and dignity of the messages that we have been listening to, and will listen to, during the sessions of this conference.

I sense very deeply the responsibility that rests upon me as a Latter-day Saint, and when I remember the covenants that I have made

with the Lord, and recognize my membership in this Church, I almost tremble in the fear that I am not measuring up to that which the Lord expects of me as a member of this Church.

As a high priest in the Church, I should live a life that would be well worthy of imitation by all the people who live in our midst. I would like the high priests in our stake of Zion to cleanse themselves, to purify themselves, and put themselves in harmony with the divine will of our Father in heaven, so that they may enjoy every grace, gift and power pertaining to their high and holy calling in the Church, and stand as watchmen upon the towers of Zion, so that every boy and every girl observing their lives, and things that they do before their fellow men, can see hope and good cheer, and go on and do the things that are pleasing in the sight of God the eternal Father.

I believe the seventies living in our midst should so order their lives that they may enjoy the spirit of that office and calling, and have a desire within their hearts to proclaim the word of the Lord to all who will give heed to their warning voice and the testimony that they have in their hearts. I realize that right in our wards, in our own communities, there are people who, I am sure, are hungering after the word of God. When seventies are called to a holy calling, it appears to me that they should so order their lives that they may always have within their hearts and souls, a burning witness of the Lord and Savior Jesus Christ, of the mission of the Prophet Joseph Smith and the work that we are engaged in, and be in the front ranks always in the purity of their lives, in their example, and in delivering the word of the Lord that may come to them to bear off this message, both at home and abroad, and be magnified in the sight of all men in carrying this message.

I would like to see the elders in our midst stand as a home guard, keeping the commandments of God, and ordering their lives so that they also may give hope, courage, and inspiration to their neighbors; that their neighbors may see in the work of the Lord, and in the lives of those who hold this holy Priesthood, an example that they will feel to follow after, and see in the work of the Lord those things which will convince them of its divinity; and that the children and the people at home, will see the power, the strength, and the inspiration that emanate from men who hold the Priesthood of God.

I know it is pleasing in the sight of the Lord that men who hold this Priesthood should magnify it for the salvation of the children of men. I hope our boys of the Lesser Priesthood will see in the lives and examples of the elders in the Church, something that they can emulate and follow after, as they witness their acts and their deeds in the Church; that they may be led to go on and keep the commandments of our eternal Father. I hope that no man who holds the Priesthood will ever be a stumbling block to any boy who has a desire in his heart to keep the commandments of God.

After hearing what I have listened to this day, especially from the President of the Church, I feel that I want to go back to my stake of Zion and try, with all the power that the Lord gives me, to

build up our people in the faith of the Church of Jesus Christ, to have them keep the commandments and do that which is right in the sight of the Lord.

There was reference made here by one of the brethren to our homes. I believe that I need to set my house in order. I believe that the people in this Church need to set their houses in order, and that their homes should be houses of prayer, where the Scripture is read, where the word of God is given, that the boys and girls may grow up under the fear of our Father in heaven, and worship him in our homes. I think that our auxiliary organizations are doing a wonderful work, which is accomplishing great good in the midst of Israel, and yet the Lord expects me, and you, as fathers in this Church, to be responsible for the faith of our boys and girls. I was pleased with the remarks of one of our brethren in speaking of what he termed our "home evening." I think we should return to good old principles again, and have our homes as places of worship, where the Lord may be exalted and his word taught, and the right example set. I believe that we would not have so many of our boys wandering away from the influence, touch and power of their fathers, if we would gather them close together with us in our homes, more often than we do, and not depend too much upon the Mutuals and upon the Sunday schools and other organizations. The Lord has said that he will hold us responsible for the conduct of our children, and none of us will be held blameless unless we do our full duty along the lines of teaching them the way of the Lord. Our children are more valuable to us than our flocks and our herds, our bank accounts, and the honors of men. No man will be honored before God who neglects his children, and he will hold us responsible as to how we teach and how we are directing them. I feel, furthermore, in regard to our home evenings, that in these gatherings we ought to have worship of God the eternal Father, in view, and they should be occasions when the father can know his boy John, and John may know his father; where the parents may get up close to their children, so that there shall be such harmony, peace and love, as the Lord intends should exist in our midst. Furthermore, I believe that too many of us send our boys to Mutual, too many of us send our boys and girls to Sunday school, too many of us send our boys and girls to the amusement places, instead of going with them, we do not go to chaperon them, to be in touch with them, and find out what they are doing. In a measure we could give dignity and grace and inspiration to places of this kind if the fathers and mothers would put aside their earthly affairs and mingle more with their loved ones. In the future we should then have, growing up in the Church, glorious and well behaved boys, and beautiful and amenable girls, who would glorify the work of the Lord. May the blessings of our Father in heaven abide with us, that we may accomplish his purposes. May we return to our stakes and wards, carrying to our membership, the message of our inspired leader who stands as the representative of God upon the earth, is my prayer, in the name of Jesus Christ. Amen.

ELDER SAMUEL W. PARKINSON*(President of the Franklin Stake of Zion)*

If I survive this shock, I shall be very grateful. President Grant has afforded me a great honor, and also has placed upon me a great responsibility. I humbly pray that the few moments I may occupy I shall enjoy the Spirit of the Lord. I have indeed enjoyed the proceedings of the conference thus far. I have been coming to conference for many years, I think it will date back thirty or thirty-five years. I have attended conferences and have listened to the prophets of the Lord, and I assure you that my testimony has been strengthened. Indeed, I might say, I have received a testimony in listening to the prophets of the Lord explain the plan of life and salvation. It is a great opportunity to come and behold the wonderful sight that is before me on this occasion. I feel very grateful for it, to come into this wonderful tabernacle and be associated with men and women of the Lord, the leading authorities of the Church, and to listen to the beautiful music furnished by this world-renowned choir.

I remember the dedicatorial services of the temple, thirty years ago, when President Woodruff was president of the Church; he stood out on the platform and said: "Attention, all Israel. We are about to dedicare this temple to the Lord." I remember going into the temple and listening to those services, and I want to bear you my testimony, at this time, that, although I was only a boy, I obtained a testimony, in that temple, of the divinity of "Mormonism." I have tried to keep a close touch with the Church from that time un'il the present, and I feel proud, and rejoice to know that I am a member of the Church of Jesus Christ of Latter-day Saints. I rejoice to know that we have such great men and women at the head of this Church, men who are gifted, men and women who are qualified to advise us in the ways that we should go. My testimony unto you this afternoon is that Joseph Smith was and is a Prophet of the Lord, and that President Heber J. Grant is a prophet, seer and revelator unto this people. It is my desire to carry out the instructions of the authorities of the Church. I feel proud that I have been called to preside over the Franklin stake of Zion, in Idaho, one of the youngest stakes in the Church. I feel proud of this calling, and it is my purpose and my desire at all times, to carry back to the people the counsel and instructions that are delivered to us in these conferences, regarding their duties in the Church. May the Lord bless us and help us to magnify our callings, is my humble prayer, in the name of Jesus Christ. Amen.

ELDER HEBER Q. HALE*(President of the Boise Stake of Zion.)*

I have been thrilled beyond adequate expression by the instruction and the inspiration of this conference. The address of Pres-

ident Grant, in our opening session, seemed to affect me more deeply than I have been touched by anything I have ever heard from his lips. I know that he speaks with divine authority and that he stands at the head of the Church upon the earth as the representative of the Lord Jesus Christ.

President Penrose referred to the commandments of God as standing out before us in black and white, which, fortunately for us, is true. This statement brought to my mind, however, a wish that all of life's problems might stand out as black and white before our eyes, that we might be able to differentiate clearly between the right and the wrong, the true and the false, as we differentiate and recognize the lines of demarcation between black and white. But, alas, too often life's problems present themselves as a mingling of the two as shades of gray, and it is sometimes quite impossible to determine, with our natural minds, where the black leaves off and the white begins.

One has said that it is given to every man to know so much as whether or not he knows. To know a thing, it must be made comprehensible and convincing to our understanding. In the solution of such problems as I refer to, we need human intelligence plus something else, namely: the light of the Holy Ghost. To him who has been baptized by authority, following his sincere faith and repentance, is given the championship of the Holy Ghost as a light to his path, illumination to his mind, and warmth to his soul. It is true that fires will not burn except they have fuel, whether they be fires of love, fires of industry, fires of achievement, or fires of holy zeal. These fires must be fed that they might burn. Those who receive the Holy Ghost should cultivate and encourage the Spirit, that light might be thrown upon their path, that their way may be made clear, that their minds may be illuminated, and that they may clearly differentiate between right and wrong. Keep the fires burning within your souls; do not let them go out; for remember, you cannot rekindle ashes.

Dr. Widtsoe's interesting reference to truth brought to my mind something I read a few years ago to the effect that as air, fuel, and water, in proper proportions are necessary to sustain the body, so inspiration, truth and purpose, in equally proper proportions, are necessary to sustain the mind. As we reason upon this hypothesis we can readily reach, I think, three safe deductions: first, that inspiration with insufficient truth and purpose means lack of common sense,—insanity. It means a light without organizing truth and without a directing hand to make it applicable to the utility of life. Secondly, truth without sufficient inspiration and purpose gives to the world its mere theorists, its pedants; men who have fine theoretical conceptions, and yet without the practicality of their application to the needs of every day. Thirdly, purpose with scant inspiration and truth gives us our mere dreamers; men who project fine conceptions, but never reach a conclusion; men who are going somewhere always, but never arrive. But the infallible outcome of inspiration, truth and purpose

properly compounded by the hand of work, always brings personal power, achievement, success, whether it be in temporal or spiritual things.

Our light may be a little one, but we must make it shine. The crying need of the hour is for us to do the very best we can with what we have and what we are. We must have confidence and faith in ourselves. We should see to it that we have confidence and faith in our brethren, and in our Church and in our God. As necessary as these things are, it is likewise important that we should so conduct ourselves that our fellowmen and our God can have faith and confidence in us.

I know with all my soul that my heavenly Father lives; that his Son Jesus Christ is my Redeemer; that he came to earth, that he marked the way, that he died on Calvary's hill, and redeemed a fallen world, and that he opened the door for the resurrection of the dead, as an actuality and not a mere belief.

In the language of another, may I say:

I asked an angel for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused; he answered soft and low:
"God's will to know!"

Will knowledge, then, suffice, dear angel, I cried,
But ere the question into silence died
The answer came: Nay, this remember, too:
"God's will to do!"

Once more I asked: "Is there more still to tell" ?
And once again the answer sweetly fell:
"Yea, this one thing all other things above:
"God's will to love!"

Oh, that we may *love* God's will and thereby be led to *know* his will and carry on to *do* his will, that through us his will may be done on earth as it is done in heaven, that his kingdom may come, I humbly pray, in the name of Jesus Christ. Amen.

ELDER STEPHEN L. CHIPMAN

(President of the Alpine Stake of Zion.)

My beloved brethren and sisters, I rejoice greatly in the spirit of the meetings of this conference, thus far; and my spirit and feeling have been in accord with the principles of the gospel and the testimonies that have been borne by those who have spoken. I hope and trust that I may be able to stand true and faithful to the covenants I have made, that I may always be found sustaining those who preside over me in the Church; that in the stake of Zion where I have been called to

preside, my life be such that it will not be a stumbling block to the members of the Church, but that it will be an inspiration, and help them to roll on the work which the Lord has established in this Church.

I was impressed with one of the subjects that was asked and outlined for our consideration in the Parents' class of our Sunday school: "Wherein are we different from the people of the world?" It is a great subject, an important subject to the Latter-day Saints. The organization of the Church of Jesus Christ is a striking feature in which we are different from the people of the world. There is nothing like it in all the world. The Word of Wisdom was spoken of here by our President this morning. If the Latter-day Saints could live in harmony with that law and uphold the Word of Wisdom among the people, what a power this people would have in the world! We would certainly be different from many of the people of the world. When we speak of the law of tithing, the means by which the Church is supported, the method that we have of receiving and disbursing the tithes of the people, oh, how different from the people of the world! And when we speak of our marital relations, being united together in the bonds of matrimony by the authority of God, which binds on earth and in heaven, I say again, we are different from the world. May we, my brethren and sisters, let our light so shine before the world that they may see the good works of this people and be led to glorify his name, I humbly pray in the name of Jesus Christ. Amen.

The choir and congregation sang "Do what is right."

Elder Allen Park, president of the Gunnison stake, offered the closing prayer, and the Conference adjourned until 10 o'clock, Saturday morning.

SECOND DAY

MORNING SESSION

Meeting opened at 10 o'clock a. m., Saturday, October 6, 1923. President Heber J. Grant presided.

The opening hymn was sung by the choir and congregation, "Guide us, O thou great Jehovah."

Prayer was offered by Elder George E. Browning, president of the Weber stake of Zion.

A sacred solo was sung by Mrs. J. E. Ellsworth, "Come, ye blessed of my Father."

ELDER STEPHEN L. RICHARDS

I feel very humble, my brethren and sisters, as I respond to the call of the President to occupy this position for a short time. I earnestly pray that I may have aid and assistance from our Father, in the hope that I may be able to say something under his inspiration that will be of some value to us in our great work.

ACHIEVEMENTS OF JOSEPH SMITH.

I am sure that we have all been impressed with the thought that we cannot celebrate the one hundredth anniversary of the memorable event which brought to us the great volume of Scripture which lies largely at the basis of our work, without contemplating the achievements of the Lord's prophet, Joseph Smith. I do not desire to be extravagant or to go beyond the bounds of plain, safe statement of truth, when I say that no other man who has lived since the time of the Redeemer, has made such a contribution to the philosophy, the enlarged conception, and the righteousness of civilization and the world, as did the Prophet Joseph Smith. That, perhaps was to be expected, since it was through his instrumentality that the gospel of Jesus Christ was restored to the earth. I do not claim that the Prophet Joseph Smith brought to us new things, or original ideas in great abundance because he restored rather than originated the conceptions of life, which constitute the theology of the holy gospel. What he did also, was to interpret and construe the gospel so that it touches all the affairs of life, and weaves itself into the fabric and tissue of all life and civilization.

A REMARKABLE CONCEPTION OF CIVIL GOVERNMENT.

Among the large contributions which Joseph Smith made was that remarkable conception of civil government which he gave to the world, for it was he who emphasized, if he did not first teach,

the doctrine that all governments are instituted of God for the benefit of men; and it was he who first plainly declared—assuming that some attention had been given to the same thought before—that the Constitution of the great land in which we live came from the inspiration of God through men who were raised up for the purpose of establishing it as an instrument of government. I have always been grateful for these conceptions of government and I have felt in recent years that until the great ideas of government which he promulgated among this nation find their place more securely and firmly in the minds and hearts of the citizenship of this country, America will never achieve her great destiny and will never be what she was intended to be, the beacon light of liberty and freedom and civil righteousness to all the world.

My attention has recently been directed, by my colleague, Brother Richard R. Lyman, to a book which is off the press but a few months, in which the author, Mr. Clarence True Wilson, sets forth rather more clearly than I have ever seen it stated before, the conception of government which has been taught in this Church for nearly a hundred years. The author points out that for more than thirty years he has studied all the works which have been written upon the Constitution of this country, the influences which brought it about, and the influences exercised upon its framers, which culminated in the form and plan of government which find expression in that great document. He says that never in all his research has he discovered a single author who attributes the Constitution to the influence of the Bible and God. He points out that some contend that influences derived from the Assyrian, the Babylonian, the Greek, and the Roman attempts at Republican government found their expression in this great document.

INFLUENCE OF THE BIBLE ON THE CONSTITUTION.

He says that most commentaries on the Constitution pay homage to the influence of the common law of England and the English experiment in free government, but in no works on this great document does he find a single expression which indicates that it was the Holy Bible, the scriptures of the Lord, which furnished the foundation for this great instrument of government, and yet, says he, the Bible is the only book with which all the framers of the Constitution were intimately familiar. It was the book which they had read from their childhood to their maturity. It was the book from which they learned their spelling; it was the book from which they learned their English, it was their chief literature; and he asks this question: "Is it not reasonable, natural and logical, to draw the inference that it was the influence of the Scriptures of the Lord which permeated the hearts and the minds of those patriotic men in the formulation of the greatest instrument, which Gladstone says, ever fell from the pen of man?" Time will not permit to make anything like an analy-

tical comparison between the fundamental institutions of our government, as they were established in the Constitution, and the Hebrew government which was established under the hand of God, and which prevailed for so many centuries under his divine guidance. It might be said, however, in a moment, that there is not a single fundamental institution of this country, ordained and established under the Constitution, that does not have something like a counterpart in the Israelitish form of government which prevailed prior to the time of the coming of our Lord and Savior, Jesus Christ.

I SHALL MENTION BUT A FEW ITEMS

There has been no king in this country. Do you know that Washington was upon several occasions requested, almost demanded, to assume the role of king, for that was the form of government which was best known to those who established this one. He persistently declined, and the makers of our Constitution saw the wisdom of his action. They recognized too that kings and the so-called divine right of kings, were not compatible with the great spirit of liberty and democracy which was to underly the structure of our government. Does it not seem somewhat significant that in the Israelitish form of government, for a period of four hundred and seventy years, there were no kings to rule in Israel, in spite of the repeated demands of the people for a king, that they might be like other nations. They were told that God was their king, and, that no king should rule them so long as they subscribed to the great principles of truth and righteousness which the Lord had laid down for them to follow.

Then, too, in the Israelitish form of government there were no class distinctions. It is true that there was the order of the Priesthood, and that the priesthood exercised righteous authority over the people, but class distinctions were absolutely forbidden.

The twelve tribes were united together for governmental purposes, and so our thirteen colonies were united.

I wish I had the time to show how the ten commandments have lain at the basis and foundation of substantially all our penal law. There is not one of them which has not been in some way or other enacted into the laws of the States of the Union.

So might be pointed out, if time would permit, a large list and line of comparisons which establish a very close relation between the government which predominated during the time that the children of Israel were governed by their judges, and the government established here. I wonder how many know that in that form of government which prevailed in olden times, there were three departments which are comparable to our three departments of government, namely, the legislative, the executive and the judicial. Perhaps it is not generally understood that the judiciary held supremacy in the old time as in reality it holds supremacy now. For while the three departments of government are usually said to be co-ordinate, every student of our

institutions knows that it is the Supreme court of the United States which has the last word to say with reference to the interpretation of law and its enforceability in this country. Time will not permit further detail, but there is abundant evidence to warrant the conclusion that the fathers drew liberally on their knowledge of, and training in, the Hebrew scripture, in building the democracy of the New World.

HOW THE PRINCIPLES OF THIS GOVERNMENT CAN ENDURE.

Now, brethren and sisters, I state these points of comparison and draw your attention to these things for this purpose—we all love this country, we love America, we want the principles of government which we espouse to endure. I ask this question: Will these principles of government endure? Is the Constitution safe for the future, and for the generations to come?

I answer the question in this way, that the Constitution and the sacred principles which it unfolds in the form of government, will endure if the people of America will subscribe to and defend and uphold the fundamental principles of religious righteousness upon which it is built, and not otherwise. Righteousness, in its last analysis, is a religious term. God is the author of righteousness. The framers of laws have, to a large extent, recognized that doctrine. The gospel is the compilation, the aggregation of all principles of righteousness, and into the form of government which we uphold and support there has been woven the principles of individual and community righteousness which are underlain by truth which emanates from God himself. You can't have a good government without good people, and goodness is a religious term. Much as many of our philosophers would contend that it is to be defined in terms only of ethics, and of social convention and understanding, I maintain that all true morality is supported by and finds its basis in religion, and we cannot hope in this country of ours to sustain the great Constitution—and you know that that is a matter of much concern now—unless we adopt into our lives those principles of civic righteousness and of morality and of truth which underly it. I wish that could be said to the whole people. I am just as thoroughly convinced that there is a dependence upon our Father in heaven for the carrying forward of the great principles of government, which we espouse in this nation, as I am that our own work depends upon his provident : and his protection and his guidance.

THE PRINCIPLES OF THIS GOVERNMENT A PART OF THE GOSPEL.

Indeed I regard these great principles of government as a part of the blessed gospel that God has given to his children, and so we must sustain them. To us is committed the obligation and the opportunity of maintaining these great principles of righteousness in their undiluted truth and beauty. We must conserve them, we must

preserve them for the generations to come. America must not fall from the standards of truth and righteousness that underly the structure of her government.

So, I say to you that Joseph Smith has made the greatest contribution toward proper conception of civic government that has ever been given by any man in all these years of history. We are indebted to him, so are all our fellow citizens though they know it not.

Do we love America? Why! We worship the sacred principles upon which America and her government stand. There are no true Americans, there are no Americans who have a broader, more comprehensive view of the righteousness of government, than do the Latter-day Saints, and I make the statement with deliberation, knowing that it is true.

God bless us that we may keep these sacred principles inviolate, sustain the government, engender respect for law, and uphold the mighty Constitution that lies at the basis of all our institutions. We could repeat with propriety the prayer of the Prophet Joseph Smith in the Kirtland temple, which prayer, he said, was given by revelation from God:

"Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may the principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever."—Doc. & Cov. 109:54.

ELDER JAMES E. TALMAGE

Wherever I go among the Latter-day Saints, as my duty calls me, meeting them in the various wards and stakes and in the missions, I find them imbued with a spirit of deep earnestness, hopefulness, confidence, trust and faith, mingled with concern and serious thought. They are happy; nevertheless, their happiness is more than levity, for in their rejoicing there is thoughtfulness and deep interest as to their present and future.

We rejoice that the work of God is progressing, that through the ages "one unceasing purpose runs"; that all that is past has been in preparation for that that now is, and is for that which is to come; that there was a beginning, even as there shall be an end, to this particular phase of the Lord's purposes concerning his children.

THE PURPOSE IN THE CREATION OF THE WORLD

The earth was created primarily for the carrying out of the divine purposes respecting man. The astronomer regards it as one of the stellar units; the geologist looks upon it as the field for his investigation; but beyond such conceptions we regard it as one of the many spheres created with definite purpose, in which the destiny of the human race is the chief element and was the principal concern of the

Creator, in bringing it into existence. We read, as the Lord revealed unto his friend and servant, Abraham, that before the earth was framed the Creator and those immediately associated with him looked out into space and said: We will take of these materials, and we will make an earth whereon these unembodied spirits may dwell; and we will prove them herewith, to see if they will do whatsoever the Lord their God shall command them.

CLOSE RELATIONSHIP BETWEEN EARTH AND MAN

Now, that being the purpose for which this world was created, we can readily understand that there is a very close relationship between earth and man. We read that when the transgression in Eden was passed upon by the voice of judgment the Lord said unto Adam: "Cursed is the ground for thy sake; * * * Thorns also and thistles shall it bring forth to thee; * * * In the sweat of thy face shalt thou eat bread."

This seemingly dire pronouncement would be nothing but fiction did it not mean that a great change came upon the earth itself under the curse; and the Scriptures reveal a very significant relationship between the development of earth processes and that of mankind. Indeed the earth has been personified. Righteous Enoch, we are told, regarded it as a being conscious and sentient, for we read:

"And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me that I may rest, and righteousness for a season abide upon my face?" (Moses 7:48).

Following further revelation unto this prophet and seer, concerning the then future development of the human race and the purposes of God concerning such, he cried out in anguish to the Lord: "When shall the earth rest?" It was then shown unto him that the resurrected Christ would return to the earth in a dispensation to be known as the last, the dispensation of fulness and restitution; and that he, the Lord, would inaugurate the millennial reign of peace. "And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve."

Has it not been made known unto us that we may sanctify the earth or defile it according to our acts? There is a close connection between the righteousness or sinfulness of mankind and the occurrence of natural phenomena, benign or malignant as we regard them, good or bad, preserving or destroying as the case may be. Now the gross materialist may say there is no relationship between the righteousness of man and earthquakes, or between man's probity and floods. But there is!

MAN AND EARTHLY PHENOMENA

Touching this matter, I read to you my own words, including scriptural citations, spoken on an earlier occasion: We learn from Scripture that Adam's transgression brought about a fallen condition, not of mankind alone, but likewise of the earth itself. In this and in numerous other epochal events, wherein the direct interposition of Divine action is affirmed, nature is seen to be in intimate relation with man.

Thus the sins of mankind may produce calamity in the form of destructive phenomena, which we may properly call natural because deserved; and human righteousness may invoke peaceful and beneficent cooperation of the elements.

"Cursed is the ground for thy sake" was the Divine fiat to the first man. In contrast, note the assurance given to Israel that by faithfulness the seasons should be made propitious, that nurturing rains should come, bringing such harvests that the people would lack room to store their products. (See Mal. 3:8-12).

Abject apostasy from the laws of God in Noah's time brought about the Deluge, in which "were all the fountains of the great deep broken up, and the windows [more properly flood-gates] of heaven were opened."

Enoch, who lived before Noah, was sent to proclaim repentance to the degenerate race, and so great was the power and authority vested in him that "he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course." He foresaw the coming of the Noachian flood, and the events of history, including the Savior's ministry, down to the days of the Lord's second advent, when "the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth." (Moses 7:13, 61).

As a fit setting for the tragedy on Calvary, a pall of darkness fell about the place, and, when the crucified Lord expired, "the earth did quake, and the rocks rent." (Matt. 27:51).

DISRUPTION SIGNALIZED THE SAVIOR'S DEATH

On the Western Continent, widespread disruption signalized the Savior's death; and destruction befell the wicked who had flouted prophetic warnings and inspired admonitions to repentance. Many of the Nephites had forgotten the signs and wonders by which the fact of the Lord's birth had been made known, and had fallen into abominable wickedness. Then, at the time of the crucifixion, great and terrible tempests broke over the land, with thunderings, lightnings, and both elevations and depressions of the earth's crust, so that mountains were sundered, and many cities destroyed by earthquake, fire, and the inrush of the sea. For three hours the unprecedented hol-

caust continued; and then thick darkness fell, in which it was found impossible to kindle a fire. The awful gloom was like unto the darkness of Egypt in that its clammy vapors could be felt. This condition lasted until the third day, so that a night a day and a night were as one unbroken night; and the impenetrable blackness was rendered the more terrible by the wailing of the people, whose heartrending refrain was everywhere the same: "O that we had repented before this great and terrible day!" Then, piercing the darkness, a Voice was heard, proclaiming that destruction had befallen the people because of wickedness, and that those who had lived to hear were the more righteous of the inhabitants, to whom hope was offered on condition of more thorough repentance and reformation. (3 Nephi, Chap. 8).

MODERN PROPHECY ON THE SUBJECT

As was foreseen, aye, and foretold, by the Christ himself and by his prophets who lived before his mortal birth and by those who lived after, in the earlier ages, and by the prophets of the present dispensation, great destruction has come and shall come upon the earth because of the sins of the human race. In section 88 of the Doctrine and Covenants, that section known unto us as the "Olive Leaf" as named by the prophet who received the word from the Lord and gave it unto the people in 1832, December 27, it is thus declared:

"For not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig-tree.

"And after your testimony cometh wrath and indignation upon the people.

"For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

"And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people."

THE RECENT CALAMITY IN JAPAN

What has been called the greatest calamity in history is fresh in our minds. Hundreds of thousands of human beings have lost their lives in the great seismic disturbances in Japan. I have only to say that the occurrence of such earthquakes is in accordance with predictions. The Lord forbid that I should assume to pass judgment upon those who are immediately affected, upon those who have lost their lives through such catastrophies. It is beyond the wisdom of men to correctly deduce results by applying general laws or causes to individual cases; and whenever the judgments of the Lord are permitted to fall upon the earth and upon its inhabitants, there are many

of the innocent who suffer with the guilty. Many go down who are not personally culpable and who are not directly responsible for that which has come.

RIGHTEOUS AND CULPABLE SUFFER TOGETHER

We know the Lord does permit these calamities to come upon those who, according to our means of judgment and powers of analysis, may not have deserved the fate, but death, remember, is not finality. It is that which follows death with which we should have concern. Many are allowed to die in tempest and earthquake, whose death is but a passage into the blessed realms, because they are deserving of blessings; while unto others death does come as a judgment; and the Lord knows who fall because of their sins and who are permitted to fall because of their righteousness.

We have an instance in point concerning the connection of affliction and distress with individual culpability. You remember the Lord and his apostles once came to a blind beggar upon the street near the temple gates; "And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?"

Incidentally let us note that those who asked that question had an understanding of premortal existence, for surely the man could not have sinned in the flesh and brought upon him blindness at birth as a result. But the explanation given by the Lord is the important point for us to consider: "Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." The Lord's purposes were worked out in the case, for the man was healed, and the instance stands as a testimony for or against those who have become acquainted with the circumstance.

Incident to a period of cruel intolerance in religious matters among the aboriginal people of this continent, we read that evil-hearted persecutors put to death many women and children by burning, thinking that by this means they could terrify the rest into a denial of their faith. The Prophets Alma and Amulek, were forced to witness the awful scenes. Though themselves in bonds they were brought there to witness the agony of the victims; and Amulek with zeal and righteous indignation desired to invoke the power of God to save those innocent sufferers: "But Alma said unto him: The Spirit constraineth me that I must not stretch forth mine hand; for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day." (Alma 14:11).

NATIONS AS WELL AS INDIVIDUALS HELD TO ACCOUNT

The Lord deals with individuals; and salvation is an individual affair; but, nevertheless, he deals also with nations, for he is the God

of nations, which are set up or put down, are preserved or destroyed, according to their fitness; and all this is done in the Lord's due time and way. "Blessed is the nation whose God is the Lord," sang the psalmist. "Righteousness exalteth a nation; but sin is a reproach to any people," declared the author of the book of Proverbs.

It has been pointed out that a distinguishing feature of the last days and of the imminence of the second coming of Christ would be the proclaiming of the gospel amongst all nations. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," said the Lord himself in the flesh on the very eve of his great sacrifice. So also in these latter-days the Lord has made plain the fact that nations shall be held to account. In a commandment to the elders of his Church, given in February, 1831, and recorded in section 43, he said:

"Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord;

"For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent, and prepare for the great day of the Lord?

"Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come?

"And again, the Lord shall utter his voice out of heaven, saying: Harken, O ye nations of the earth, and hear the words of that God who made you.

"O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

"How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!"

In another revelation, section 84, we read:

"For I, the Almighty, have laid my hands upon the nations to scourge them for their wickedness.

"And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness—

"Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with knowledge of the Lord."

Yet further:

"And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn, and with famine and plague and earthquake and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of

an Almighty God, until the consumption decreed hath made the full end of all nations. (87:6).

Now, I do not believe in trying to explain away the words of God that predict calamity, but are nevertheless full of assurance unto the righteous, be it a righteous man or a righteous nation. We should awaken to their dread import. The Lord is dealing with the nations of the earth, and his Spirit has departed in large measure from nations that have defied him and his commandments, and as a result, they, being left largely to themselves, war with one another, and seek all means by which they can destroy one another most expeditiously. Now, the Lord is not the author of these evil things; the nations are bringing these inflictions upon themselves, and there shall be a consummation brought about as the Lord hath decreed, which shall mean an end of all nations as such, if they will not observe the law and the commandments of the Lord their God.

THE WAY OF ESCAPE

Is there any way of escape? Yes, there is. The Lord sent word by his prophets unto the wicked city of Nineveh, and the cry was raised in her streets: "Yet forty days, and Nineveh shall be overthrown." Then from the king upon his throne, down to the beggar in the streets, the people wailed because of their wickedness, and opened their hearts to the warning voice. They fasted and prayed, and confessed their sins before the Lord, and Jonah, the prophet who had been sent unto them, looked on to witness the destruction of the city, and seemed indeed to be disappointed because he was denied a view of the spectacle he awaited. But the Lord reasoned with the prophet in this wise: The people have turned to me, and have repented of their sins. Shall I destroy them when they have turned unto me?

Even now, if the nations will turn unto the Lord it shall be unto them as it was unto Nineveh—they shall be spared; but if they will not, then the Lord will permit the predicted judgments to come upon them until they are brought to a realization of the fact that they do depend upon the Lord God of heaven and of earth. The forces of nature are co-operating and are permitted to wreak destruction and the end is not yet. Latter-day Saints, remember the admonition of the Lord: "Stand ye in holy places," and we cannot do that unless we are holy. "Stand ye in holy places, and be not moved," but await the working out of the Lord's purposes, the while living lives of righteousness and crying repentance unto the people of the world.

THE TIME OF CHRIST'S ADVENT IS NEAR

This is the day of consummation, and the coming of the Lord is nearer than we are willing to admit. Let us not seek to set times or dates, for such we are told shall never be made known until the day of the Lord's coming; not even the angels in heaven are to know before-

time. Therefore, away with all attempts to fix times for the Lord. But he has told us that the time of his advent is near; and it is over a hundred years nearer than it was when he spake first to his prophet in this dispensation. I pray that we be prepared, and that we be found ready for the consummation of the ages, the coming of the Lord in his might and majesty to rule and reign. I ask this in his name, Amen.

ELDER JOSEPH FIELDING SMITH

I feel dependent this morning upon the Spirit of the Lord to guide me in what I shall say. Nor is this an uncommon feeling, for when I stand before the people I have a spirit of timidity and feel my weakness.

EVENTS OF A HUNDRED YEARS AGO

A number of the speakers have referred to topics in relation to those most important events which occurred one hundred years ago, and I desire to add one or two thoughts in this direction. In the year 1820, when the declaration was made to Joseph Smith by the Father and the Son that the truth was about to be restored, that youth was fourteen years of age. Nevertheless his story created a good deal of consternation and ridicule in the world, and brought upon him much criticism, and even persecution. It seems to the world a strange thing, and an impossible thing, that the Lord would call upon a youth, inexperienced, untrained, lacking in the education of the world, to stand at the head of any great marvelous work; and also a very strange thing that any one with such a common name as Joseph Smith should be called. When the elders go forth to preach the Gospel, and bear witness and testimony to the truth of his words, the people, in ridicule, state: "Surely the Lord would not call upon anyone by that name. It is so common." It did not have even the aristocratic "y" in it. (Smyth). I suppose the Lord desired to try the faith of the people, at any rate we do know that his ways are not the ways of men. Perhaps, if Joseph Smith had been named Martin Luther, or John Calvin, or John Knox, or John Wesley, or some other John, it might have had more weight with the disbelieving world. Best to be an ordinary, common, every-day Smith was more than they could stand. And yet this is the way the Lord works. The world, I suppose, has an idea that anyone with such a name, if he has any qualifications whatever, those qualifications would be what the name might suggest—the qualifications of brawn and muscle, and not of spirituality and intelligence.

JOSEPH SMITH'S CONTRIRUTION TO SPIRITUAL THOUGHT

It has been stated here this morning that Joseph Smith gave to the world the greatest contribution in civil government that the world has ever known since the days of our Redeemer, and I can

testify that likewise he has added, or given a contribution to the world in spiritual thought, and religious government, that is greater than anything that has been given to the world since the days of our Redeemer.

No matter if his name is common, the youth, young and un-educated, and untrained in the things of the world, I am fully in accord with the expressions and sentiment, recorded in that beautiful hymn by President John Taylor, one verse of which I shall read because it appeals to me, and we so seldom hear it sung.

"Of noble seed, of heavenly birth,
He came to bless the sons of earth;
With keys by the Almighty given,
He opened the full rich stores of heaven;
O'er the world that was wrapped in sable night,
Like the sun, he spread his golden light;
He strove, O, how he strove to stay
The stream of crime in its reckless way;
With a mighty mind and a noble aim,
He urged the wayward to reclaim:
'Mid foaming billows of angry strife,
He stood at the helm of the ship of life."

And so I recognize him as the one who stood by appointment of the Lord Jesus Christ at the helm of the ship of life, possessed of the Priesthood, clothed in power and authority to establish the work of the Lord for the last time, that men might be brought to repentance, might have the opportunity, the privilege of embracing righteousness and truth and finding salvation in the kingdom of God.

WITNESSES TESTIFY TO JOSEPH'S WONDERFUL MANIFESTATIONS

Now just one other thought: If this young man had come before the world declaring his testimony, bearing witness to the wonderful manifestations of the power of the Lord as made known to him in marvelous vision, and had stood alone, then there might be some question raised in regard to that statement or testimony; but in keeping with the work of the Lord and the promises that he has made from the beginning that all things shall be established by witnesses, others were called to testify, to bear witness with Joseph Smith that the things of which he spoke and of which they spoke were true.

ANCIENT PROPHECY FULFILLED

In the revelations given anciently by a prophet of the Lord who lived upon this continent, the promise was made that the word of the Lord, as recorded in that early day, should be preserved to come forth in this age of the world's history as a testimony unto the world that God lives and that Jesus is the Christ. Nephi says of that which he wrote and that which should be written by the prophet succeeding him:

"Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and

pleasure of God; and the nations who shall possess them shall be judged of them according to the words which are written.

"For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved after all we can do. . . .

"And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies that our children may know to what source they may look for a remission of their sins."

And then still prophesying in relation to these things which are written Nephi says:

"Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God!"

Again, in relation to this record, he says:

"And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered.

"And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

"Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them."

And we may judge that we are still living in the days of wickedness and abomination, because the things which were sealed have not yet been delivered to the world, nor have they been delivered to the members of the Church of Jesus Christ of Latter-day Saints. In relation to this matter, Mormon writes, as we find it in the 26th Chapter of the Third Book of Nephi, as follows:

"And when they," that is, the people who live now, "shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

"And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation."

ARE WE PREPARED FOR NEW REVELATION?

We have not prepared ourselves yet to receive the things which were sealed, and which the prophet was not privileged to interpret and to publish—to our condemnation, to our shame, and to the condemnation of all the world. To our shame, I say, because we have not learned through our study, our faith and our perseverance, these lesser things which have been given and have been revealed, contained in the record now made manifest to us, known as the Book of Mormon, and it behooves us as Latter-day Saints to follow the counsels, the advice, and the teachings of the gospel as revealed in this record and in other records. These letters referred to by President Grant, given through the Prophet Joseph Smith from the Lord, contained in the Doctrine and Covenants, we must study, master that which they con-

tain; that is, make it a part of our lives, and keep the commandments, and live in accord with every word that has been revealed from the mouth of God, and if we will not do it, those other things cannot be given unto us—to our condemnation.

Oh my brethren and sisters, let us keep the commandments of the Lord, honor him and his word, be faithful and endure in all things to the end, is my prayer, in the name of Jesus Christ. Amen.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church.)

I have been attending conference in this tabernacle pretty regularly since the year 1867. That is fifty-six years. I can say with entire sincerity that, during all those years I never attended a better opening service of the conference than we had yesterday forenoon, which was the opening session of this conference. Never was the power of presidency, the power and spirit of the Holy Ghost, the power of God, made more plainly manifest to the congregation of the Saints than in that meeting yesterday morning. So, also, in each of our meetings we have had a rich outpouring of the Spirit of the Lord.

As Latter-day Saints, we are not by any means what we ought to be in respect to living our religion and keeping the commandments of God; and yet, I believe that, in the main the Lord approves of the work and labors of his faithful Saints. I am glad to report that the tithes of the people have increased a little over what they were a year ago at this time, and that the people seem to be more faithful in observing that law and paying their tithes while they have the means to pay, monthly, or at any season, whenever the means comes into their hands. They seem to be more faithful in honoring the Lord by contributing to this work in the payment of their tithes.

This work is growing and it is a power in the land; a power for good and not for evil. It is an agency of peace and good will. It labors with me and with you through the teachers of the wards and in other ways, to have peace in our homes; peace in the family. And that, I say, is a good thing, for, after all, the home is the foundation of civil society; of civilization itself; and there is no organization in the world, that I know of, that so labors with humankind, with its membership individually and collectively, so that we may have peace and good will and good order and good government, as this organization does. It is quite true, as Elder Stephen L. Richards has stated to us this morning, that this organization called "Mormonism," is a distinct and an added contribution to the stability and permanency of our civil government. It is not an organization in opposition to any government, or to any church, for that matter, for we are commanded here in the book of revelations which were given through the prophet Joseph Smith, to contend against no church, save it be the church of the devil, which means that we should contend against

wickedness and sin and all that goes with that, but that we are not to contend, not to quarrel, not to fight among ourselves or with our neighbors and friends who are not of our faith, nor with any church or any organization whatsoever. Our mission is peace and good will; good order; security of life and property and the general upbuilding of the community.

It is astonishing to me, my brethren and sisters, and must be, I think, to every student of history, to know the opposition which is met by an organization of this kind with such righteous intent and producing such excellent results as are apparent to all the world; which men cannot help but see—the good works which have been accomplished by this organization. It is astonishing, I say, that it should still meet with so much opposition. It is true that when anything like this comes into the world and sets itself up to be that which the world has not hitherto received; to be a little better, so to speak, at least in advanced thought, and also in achieving results for good, which have not hitherto been accomplished; and something in advance of anything that the world has hitherto received; it is natural I say that contention should be aroused against it for a short time until its meaning and purpose and achievements can be a little more clearly understood. It is true that when people come to us and say, here we have something better than you have, this that you have was good, in its time, and was a sincerity once, but you have "changed the laws, transgressed the ordinance, and broken the everlasting covenant." Now we have brought you the old, true and everlasting principles back again, restablished with divine authority. Naturally, that arouses in human nature a spirit of resentment, for human nature, you know, rarely changes; but when the thing has been put to the test and demonstrated; when it has existed and grown for nearly a hundred years, and its works are apparent, and its principles are known to all men who will look into it with unprejudiced minds, ought it not to receive more favorable consideration? Yet, even now, in this twentieth century, with never before such means of information and communication between countries and peoples, knowledge increased until books and papers are published by the million, many people running to and fro, people coming and going and visiting, learning and knowing concerning us; yet, in a country as liberal as England, there could be raised, and was raised during last year such a howl, going up there in good old liberal England as to what great and terrible things the "Mormons" were doing, bringing over shiploads of young girls to be made polygamous wives, and all that sort of stuff and nonsense that anybody who would take the least pains to investigate, anyone who had only ordinary intelligence would know was absolutely absurd and ridiculous, and yet it was believed by the million.

I recall that some fifty years ago, after the Pacific Railroad was built across our coun'ry, Governor Stanford of California, president of the Central Pacific Railroad, with whom I happened to come in

contact a few times, made this statement, and I believe he made it also to President Young himself; but this statement I heard, that he considered that the property values of the Central Pacific Railroad, as it was then called, were safer in the territory of Utah in consequence of the "Mormon" Church being there, than were the property values of their lines in other states of the Union. That was fifty years ago. Since that time we have been, and are being much better known as to our purpose; as to our intent; as to the righteousness of the people. During these fifty years, times without number, men who have had large interests, large investments, men of prominence, high character and great ability, men who cannot be hired with small sums of money, but who command the highest salaries have said repeatedly, and I heard one of them say in substance, the same thing within the last few weeks: "We consider your organization a direct contribution to safety, to observance of law and order, to that which is permanent, and we appreciate it." That is the voice of that class of men; the judgment of which one, I will say, to paraphrase the language of Hamlet, the judgment of which one must in your opinion outweigh a whole multitude of others—others who are rampant, loud-mouthed, blatant, defaming, crying down the Church, complaining of the Church. I would rather take the judgment of the men whom I have referred to than the judgment of these others. There are some that we have among us, and always will have, I suppose, once in awhile, one here and one there, a loud, blatant hireling, here and there, full of sound and fury, who will get up and defame and try to tear down the Church, signifying nothing. They do not amount to anything. They put me in mind of a story that my Catholic friend, Joseph Geoghegan used to tell. He told the story of an Irishman who came to this country and secured a good job. He wrote back to his friend: "Pat, he says, "come over. I have got an iligant job. Oh, it is a beautiful job. I am tearing down a protestant church, and I am getting paid for it." So that is the case, too, with some of these others who yelp rather loudly against the "Mormon" Church.

The "Mormon" Church, as an organization, stands for peace. It was organized by the Prince of Peace, himself. It will subdue the world through the process of peace—not force. I was glad to note that President Coolidge the other day, and I was rather surprised at the advanced thought that he gave out, speaking of the Red Cross he said: "Here is an organization that goes about doing good without any compulsion; without any force. In our civil government we are still compelled to use force, but the higher law is to secure the cooperation and harmony of society by moral suasion and without the use of force." Now, that is exactly what the "Mormon" Church organization is doing. There is no force, in this sense, in the gospel of Jesus Christ; no compulsion whatever. Every man and every woman is absolutely free—free to do as they please with respect to the Church; to live in it; to obey its principles and pay tithes or not, as they please,

but they are persuaded and constrained by the power of the Spirit of the Lord; they are grateful to be impelled by a spirit which comes from God, and which teaches them to yield willing obedience to the righteousness of its principles. If there is anything lovely, or of good report, or praiseworthy, they seek after these things. That is one of the articles of our faith, and so, I say to my discontented non-“Mormon” friends, possess your souls in patience! The “Mormon” Church is here to stay. The “Mormon” Church is here to fill its mission, which is a mission of peace; which contributes to good government; to good order; to righteous living; to all that makes for a higher and better civilization. And it is accomplishing great results in respect to this. Is it not a good thing, think you, for an organization to have brought thousands and tens of thousands from distant lands, from all over the world, and planted them here? They are infinitely better off here. They own their own homes; they own their own land; they are free men, free women. Isn’t all that good? That is what all our Chambers of Commerce, Commercial Clubs, and other organizations of that kind, are seeking for—to bring people here who will build homes; who will help build up the country, cultivate the soil and increase production of the necessities of life. I say, all that is good. I believe that everyone—even those embittered in their narrow souls against the Church must concede this. For it is good. Then, what is there wrong about it? I can find nothing in the Church discipline that is wrong. Nothing in the Church principles that is wrong. Individuals may sometimes go wrong. You and I, we may go wrong, and do, doubtless, at times, but the principles that govern this organization; all that this organization stands for, makes for righteousness and for the well-being of the citizens of this country, for that which Elder Richards so forcefully and plainly pointed out to us this morning, the establishing, upholding, maintaining of the government of these United States. That is what this organization is here for. I repeat, it is to bring peace to the world, not contention. It begins, as I said before, at the home. It spreads to the little community governed by the bishop of the ward; all the agencies, all the powers of the Priesthood that can be used to promote well-being by persuasion; by long-suffering; by kindness and knowledge, by love unfeigned; no force, no compulsion! All these are used to promote the well-being of humankind. What a splendid thing it is to be engaged in a work of this kind. These agencies our Church is using every day to bring to pass the establishment of the kingdom of God on the earth, and I say that is a splendid thing, the best that man can be engaged in.

Only the other day a very prominent gentleman from New York, who is in charge of large interests in this state, said to me: “Through your organization you seem to have your feet more solidly on the ground, with more of that which makes for safety and security right here in Utah, than we find in any other part of the country.”

Brethren and sisters, let me say in closing that we have it of record, that the prophet Joseph Smith said the time would come when, through secret organizations taking the law into their own hands, not being governed by law or by due process of law, but becoming a law unto themselves, when, by those disintegrating activities, the Constitution of the United States would be so torn and rent asunder, and life and property and peace and security would be held of so little value, that the Constitution would, as it were, hang by a thread. But he never said, so far as I have heard, that that thread would be cut. I believe, with Elder Richards, that this Constitution will be preserved, but it will be preserved very largely in consequence of what the Lord has revealed and what this people, through listening to the Lord and being obedient, will help to bring about, to stabilize and give permanency and effect to the Constitution itself. That also is our mission. That also is what we are here for. I glory in it. I praise God with all my heart and soul that I am a member of it.

I know the work is true. The Lord has established it. You know that also, and when the hands of the elders at the waters of baptism were laid upon your heads and it was said unto you, "Receive ye the Holy Ghost", that you did receive and have continued to receive until there has grown within you a power, a potency, a spirit which, when you yield to and live by, makes you better every way. You know that it is the power of God unto salvation, to this people, to this nation, and to all the world, and the time will come, as the prophet of the old Bible has declared, when every knee shall bow and every tongue confess that Jesus is the Christ, to the glory of God the Father. But it will never be done by force. The knee will willingly bow, gladly bow and acknowledge that here is the best government: here is the best that has been produced on earth in the way of good government and good order and security and justice and righteousness and mercy, just as men do now acknowledge, those thinking men and wise men that have investigated this system, that here is the best there is anywhere that can be found. So in time, all over the world, the knee will bow, the acknowledgment will be made, not through force nor compulsion, but willingly, loyally, with gratitude and praise to God that he has so established his work that man may see what he has done, and they will glorify his name and adhere to it.

That the Lord will hasten it all in his time, I humbly pray, through Jesus Christ. Amen.

ELDER DON B. COLTON

(Member of Congress, Former President of the Uintah Stake.)

My brethren and sisters, when the brethren were called so unexpectedly yesterday from their places in the audiences, to speak, the words of the late President Anthon H. Lund came to me, which he

spoke many years ago to a group of missionaries who were leaving for their fields of labor. I happened to be one of that band. Said he, "When you are called to speak, it matters not how suddenly that call comes, if you will remember the Sixth verse of the fourteenth chapter of Revelations, and if you have a testimony that the prophecy therein recorded has been fulfilled, bear that testimony and the inspiration of the occasion will give you utterance.

I bear testimony to you this morning that I know the gospel is true, and that the angel has come to which the Revelator referred when he said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This conference has partaken somewhat of the nature of a commemorative service of that event. Two great events have rather grown together among the Latter-day Saints, namely: the coming of the Angel Moroni, in fulfilment of this prophecy that I have quoted, and the work that we are doing in our temples, for the dead. Some one has said that the truest test of any doctrine is whether or not it can be and is being translated into the lives of those who believe it. One of the speakers yesterday, in referring to the Book of Mormon, said that the greatest evidence of its truth is found in the book itself. So with "Mormonism" as a whole, the greatest evidence of its truthfulness is found in its teachings and in its practices, and in the effects it has had upon the lives of those who have accepted it. The building of temples, the constant work being done therein, the desire that comes into the hearts and souls of men and women everywhere to work for their dead relatives, are direct fulfilments of the prophecy that Moroni made that God would send Elijah to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest he come and smite the earth with a curse. Where else in all the world are the hearts of the children turning to the fathers that have gone before? I feel an absolute assurance, this morning, that the hearts of the fathers that have gone before are turning to their children, else why the desire to do this work that is being done in our temples, and the desire that comes into the hearts and souls of the children of men everywhere, who accept the gospel, to come to these temples. How the words of our President yesterday morning appeal to us who are living! How we have thrilled as we have listened to those who have spoken, and we want the instructions they have given unto us to become translated into our lives. How we have resolved to reflect those teachings, to make of ourselves examples worthy of imitation!

Oh, I am not afraid of the assaults without, if we can but set our own houses in order; if we can keep our own lives clean, I am not afraid of the result. They who fight this work forget one thing, namely:

the assurance given to every individual member of its truthfulness. What does it matter to us if they fight our leaders? We do not sustain these men solely because they are good men. We sustain them because there is an assurance in our hearts that God has spoken from the heavens, that he did send the Angel Moroni to reveal the Book of Mormon to the Prophet Joseph Smith. Before they can uproot in our souls the testimony that our faith has planted there, nay, that the Spirit of God has planted there, concerning the truthfulness of "Mormonism," they must do more than attack the leadership of this Church; they must convince us that we are wrong, that our homes, started under the inspiration of God, are not good homes. Oh, I know they attack "Mormonism" because they say it is not conducive to good homes. How little they know of what they speak when they say that!

A few months ago I happened to be in the office of a man who holds a high position in this government. I noticed above his desk a picture of Brigham Young. I commented upon it. He said: "Yes, I am making a collection of the photographs of all the great men that have been born in Vermont. I regard Brigham Young as one of the greatest, because," said he, "he taught the necessity of home building, the necessity of going out upon the land and possessing it; and if all the people everywhere would teach and practice it as Brigham Young taught it, America would be safe."

They who seek to uproot this testimony in our souls must convince us that our fathers and mothers were wrong when they bore testimony to us as little children, day after day of the truthfulness of this work, of the divinity of Joseph Smith's mission. They must show me that my own mother when she sent me forth as a missionary, was mistaken when she said: "Though your going grieves me, and I am sorry for the parting, yet I want you to go, and I want you to remember this one thing: I can bear to see you go; and I can bear to see you come back, if necessary, in your casket, if God wills it, but I cannot bear to have you come back unclean or untrue to the teachings of the gospel which I know to be true."

More than that, God takes these missionaries who go out as stammering, hesitating boys and girls, standing upon the street corners in humility, asking for his help, and makes of them mighty preachers of the gospel, insomuch that they are able to confound the learned men of the world. Those who would destroy this work must make these men and women believe that that spirit, which enables them to do that, is a delusion and a snare.

More than that they must make us all believe that the testimony which has come to us in the lonely hours of our lives, when we have been alone upon the mountain tops or out on the prairies, when God has been with us and the conviction has come overwhelmingly to our souls of the truthfulness of this work and the divinity of the mission of the Prophet Joseph Smith, is false. They must make us believe that when

we have sat in the meetings of this conference and listened to the inspiring words of our beloved president and other speakers, and the witness is given to us that what they say is true, is a delusion and a snare.

For be it known that "Mormonism" rests upon the testimony that God gives to his children of its truthfulness. If you will do the work you shall know whether these men speak of God or whether they speak of themselves.

In humility and with all the earnestness of my soul I bear testimony that I know that the Angel Moroni came and revealed the Book of Mormon, that Joseph Smith was the instrument in the hands of God of establishing upon the earth God's Church, through which his gospel may be preached to all the world; and I bear witness of its truthfulness in the name of Jesus Christ. Amen.

The choir and congregation sang, "Now let us rejoice in the day of salvation."

The closing prayer was offered by Elder Robert I. Burton, president of the Mt. Ogden stake of Zion.

The conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

The afternoon meeting was opened at 2 o'clock, October 6, 1923. President Heber J. Grant presided and announced that the choir and congregation would sing "Come, come, ye Saints."

After the singing of the hymn, Elder Joseph R. Murdock, of the Wasatch stake of Zion, offered prayer.

A solo, "Be thou faithful unto death," was sung by Elihu Call.

ELDER GEORGE F. RICHARDS

I am very glad, my brethren and sisters, that we have the amplifiers installed, and I hope they are in working order, for I have such a cold and hoarseness that but for these helps I fear I would not be able to make you all hear. I sincerely hope to be able to say something to you this afternoon which will be worthy of your hearing.

A PHASE OF THE ANGEL MORONI'S MESSAGE.

In the brief period of time which I have been invited to occupy this afternoon, I desire to speak upon that phase of the Angel Moroni's message to the boy Joseph Smith, which relates directly to the salvation for the dead, or as we commonly speak of it, genealogy and temple work. Genealogy and temple work go hand in hand. In both are seen the spirit of Elijah and the accomplishment of one would be impossible without the accomplishment of the other, that is to say, the temple work and salvation for our dead, would be impossible

of accomplishment without first having a knowledge, some genealogy, of our dead. I realize that there are many people who do not accept of the visitation of the Angel Moroni to the boy Joseph Smith as a truth, therefore I desire to read three verses from the Old Testament, which all good Christians claim to believe, and which bears upon this subject.

SCRIPTURE BEARING ON THE SUBJECT.

I will read the first, the fifth and the sixth verses of the fourth chapter of Malachi:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly; shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

I doubt if there was any man living at the time of the visitation of the Angel Moroni to Joseph Smith who could properly interpret this passage of scripture. There was very little information among men upon the earth at that time in regard to this very important principle of the salvation for the dead, and the visitation of the Angel Moroni and his message were the first word in this dispensation in regard to the matter. The angel, referring to this same subject, while addressing the boy Joseph said:

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch."

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming."

THE INTERPRETATION.

An explanation of the meaning of these passages of scripture is given in the 128th section of the Doctrine and Covenants, and reads as follows:

"It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other—and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also."

It would seem from the quotation made by the angel to Joseph that the earth would be wasted at the coming of our Lord, if we do not do this important work, if the hearts of the children be not, in

this dispensation, turned unto their fathers; which, interpreted by the Prophet Joseph means: if we do not consider our dead ancestors, those who have gone before, obtaining sufficient knowledge and genealogy concerning them that will enable us to go into the temples, builded for that purpose, and there perform this important work of baptism. But be it known, my brethren and sisters and friends, that not only is it necessary that our dead who have not had the opportunity in life of hearing and embracing the gospel shall have the opportunity of hearing it on the other side and shall have the privilege of baptism by proxy by their living friends, but it is necessary that every ordinance of the gospel that is necessary for the salvation of the living shall also be administered by proxy for the dead.

Some will say they do not believe in this proxy business. To me, one may as well say that he does not believe in the atonement which was wrought out by our Lord and Savior for the redemption of the human family; for that is certainly a work of proxy. He becomes the Savior and Redeemer of mankind. We become the recipients of the blessings of the atonement, so far as being redeemed from our individual sins is concerned, only when we have accepted him as such, and when we have accepted of his mission as the Redeemer and Savior of the world. So men are authorized to act for the Lord by authority given them, and do for their dead kindred, a proxy work; thus they may become Saviors of men. So that with those for whom the work shall be done properly, as the Lord has revealed it through his servant, the Prophet Joseph, when they accept of the work done, it becomes efficacious for their salvation.

RESPONSIBILITY UPON THE PERSON, THE CHURCH AND THE WORLD.

With regard to this expression: if it were not so the whole earth would be smitten, would be utterly wasted at his coming, it seems to me that this refers not only to the individual members of the Church, but to the Church as a whole, and not only to us, but to the people of the world. Elijah came in fulfilment of the prediction that he would come before the great and glorious coming of our Lord and Savior, and he conferred upon Joseph Smith and Oliver Cowdery, in the Kirtland temple, on the third day of April, 1836, the keys of the dispensation of the turning of the hearts of the children to the fathers; and he told them on that occasion that by this they might know that the great and dreadful day of the Lord was nigh, even at our doors. Eighty-seven and one-half years have passed since that time. We are that much nearer the great and dreadful day of the Lord, and his coming is assured. Is the earth going to be wasted at his coming? I firmly believe from my experience and observation, and from what history tells us, that there has never been a time since the visitation of the Angel Moroni to Joseph Smith, when there has been so much wickedness as now in the

world and so much destruction of life and property, all fulfilling the predictions of the prophets, being signs of the time of the coming of our Lord and Savior.

THE SPIRIT OF ELIJAH.

When Elijah delivered his message, there went forth to the world a spirit, even the spirit of Elijah, which was seen in Great Britain, in the parliament of that great nation; for almost immediately, we learn from the history, they enacted laws making it obligatory upon the parish clerks and others in the subdivisions of the government of Great Britain that they keep correct records, records of births, records of deaths, records of marriages, etc., the very data that are required to enable us to perform the work for our dead in the temples of the Lord; and a place was designated for the safe keeping of these records as they became completed. In Great Britain, in other nations of Europe, and throughout the United States, from that time went forth a spirit and a desire among men to know of their kindred dead, such as had never been witnessed before, and genealogical societies were organized, and men and women of wealth and nobility have expended their fortunes and years of their time in searching for the very information that we desire and need in order to discharge ourselves of the obligations resting upon us concerning the dead, and we have now accessible all through the country, libraries containing thousands and thousands of printed histories of families and of branches and of counties and shires and parishes, and I think that the people of the world are doing their duty in this respect, perhaps as well as are the Latter-day Saints. We have builded temples at great cost and are maintaining them at great expense, and there are but a few of us who have been very active in looking after our kindred dead.

IMPORTANCE OF TEMPLE WORK.

The importance of this work was stated emphatically by the Prophet Joseph when he said that the Lord has never laid upon this people a greater responsibility than that of looking after their dead, which means, inquiring after them, learning of them, building temples and redeeming them by administering unto them the saving ordinances of the gospel.

The gospel is preached to the world; it is the poor of the world who are receiving the gospel. This work in the Church is being performed by the poor of the Church. Think it over, brethren and sisters, we have men of means, we have men who could well afford to inquire after their dead, make extended research, and could pay for proxy work in having that work done, and men, too, who are active in other religious lines of work, who seem never to have let this important question enter into their minds; who have never been active in obtaining genealogy and in doing temple work. My motive

is, in speaking these few words this afternoon, brethren and sisters, that I might inspire in the minds of some of my brethren and sisters who have been neglectful of this responsibility, a desire and a determination to take up this work, to learn where their responsibilities lie, and to discharge themselves faithfully of these responsibilities, while they have the opportunity.

AN OPPORTUNITY TO WORK AT HOME.

Time will not permit me to extend my remarks upon this subject, which is one of the most glorious and most important, and many examples of faithfulness on the part of our people are worthy of the emulation of the whole. I would that all could know the sacrifices which some are making in these temples, and in obtaining a genealogy for their dead. Those who cannot go abroad to preach the gospel, who are physically disqualified, men who are wrapped up in business and professions, so that they cannot answer the call, have an opportunity here at home to do a work for which they are well adapted, where they can use their means to the very best advantage and accomplish just as great and glorious a work as if they were abroad in the world preaching the gospel. Will you do it, brethren and sisters? That is the question. Are we going to be as the world—hearers of the word and not doers of it, deceiving ourselves? I trust this will not be the case. God help us to discharge our duty faithfully, that the earth may not be wasted at his coming and that we may not be reproached when our life's work is ended, with having neglected our dead, I humbly pray, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

I feel very weak this afternoon, and I desire your assistance and the blessing of my heavenly Father that I may be able to say something that will be profitable to you.

GRATITUDE AND THANKS EXPRESSED

My soul is filled with a deep gratitude that I cannot express, for membership in this wonderful organization. I am thankful that my lot has been cast with this people, I am grateful that I was born of goodly parents, and that the environment of my life has been such that I have participated in the greatest blessings that the Lord has bestowed upon his children. While listening to the brethren who have addressed us, I have felt to pour out my soul in thanksgiving because of what we are enjoying. No other people upon the face of the earth have been honored as we have in having been given the knowledge of the gospel of our Lord. Think of belonging to a Church that has deposited with it the information and authority that is necessary for all humanity to possess before they can realize the purpose of their creation.

I sometimes feel that we do not appreciate the Holy Bible, and what it contains, and these other scriptures, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price that have been referred to by our beloved President as letters from our heavenly Father. They may be so received, at least they are his advice and his counsel to all the children of men given to them that they may know how to take advantage of their opportunities, that their lives may not be spent in vain. One of the sorrowful things in life is to see a man or a woman laid away in Mother earth with a realization of the fact that they have refused the greater blessings that our Father offered to them, and have continued grasping at the bubble that has itself disappeared. When I think of the millions of God's children in the world, and realize how little they are striving for the things that are really worth while, I feel sad, but when I see this body of people here today—representatives of the great Church that bears the name of the Redeemer—and realize that we who have accepted the gospel have been chosen, as it were, from among the multitude of our father's children to understand him and to know why we are here, my heart is filled with gratitude and praise to Him for his blessings unto us.

We believe in a pre-existence. The Lord has taught us that in the Scriptures, but there are millions of those who profess belief in the Holy Bible who do not believe in, or at least do not understand, what pre-existence really means. They do not realize that we lived before we came here; they do not comprehend that this body has been given to us as a reward for faithfulness in the spirit world before we came here. They do not know that by partaking of certain ordinances prescribed by our heavenly Father, we, as husbands and wives, may be united for time and eternity and enjoy the companionship of our children for ever. How thankful we should be for that knowledge that has come to us.

As I stand here now, realizing that from infancy until manhood I had the teaching of a loving father and a tender, sweet mother, and that I had explained to me what I should do in order to prepare for eternal life in the presence of our Father, I feel grateful indeed.

If I were to think, as many of the people of the world think, that now my beloved parents are gone, they have passed out of my life forever and that I will never see them again, that would deprive me of one of the greatest joys that I have in life, the contemplation of meeting them again, and receiving their welcome and their affection, and of thanking them from the depths of a grateful heart. These are some of the blessings that appeal to me as coming through the gospel of Jesus Christ.

THIS LIFE IS NOT THE END.

I am thankful that there has been revealed to us and made plain in this latter-day that this life is not the end, that this is but a part of

eternity, and that if we take advantage of our privileges here, that this is but the stepping stone to greater and more desirable conditions. We are all of us passing rapidly to that time when we will be called hence. If we did not understand that there is a future life, if we did not realize that there is something more than the influence that we have received thus far, if there was not anything but the vanity and vexation of life for us to live for there are many, it seems to me, who would grow weary in the struggle that is to be made for existence here. But in the mercy of our heavenly Father he has bestowed upon us the most wonderful gifts that come to human kind. Think of the tenderness of our fathers and mothers, reared as we are under the nurture and admonition of the Lord; think of the homes of prayer wherein we have been taught that we must pray to our heavenly Father if we would be pleasing unto him. Think of the teachings that have come to us of honesty, of industry, of integrity, of sobriety, of purity, and cleanliness of life. Think of the blessings that have come to us, inspiring in us charity for those who are less fortunate than ourselves. All the ideals and virtues that mankind has known, or will know, have been bestowed upon the members of this great Church.

NO DOUBT AS TO THE OUTCOME

We are not in doubt as to what the outcome will be. The Lord has not only said unto us, "In my Father's house are many mansions," "I go to prepare a place for you," but in the day and age in which we live the Lord has described the very places to which his children may hope to go. He has explained to us that there are various degrees of glory, has described to us certain requirements which must be complied with if we would enjoy those degrees of glory. The man who drinks with the drunken, and who lives an immoral life, and who gives himself up to evil things should not hope to go into the celestial kingdom of our heavenly Father, for the Lord has said he cannot go there. But the people of the world do not understand that. There are those who profess Christianity, who believe that even the murderer who has imbrued his hands in the blood of his innocent victim may, by saying the words, "I believe in Jesus Christ," be ushered into the presence of the Redeemer of mankind. This is false doctrine and I am thankful that this people are not deceived by such teachings, but that on the contrary we are placed in a condition to know how we may obtain the blessing of Celestial glory, and not be disappointed.

SOME CHOICE BLESSINGS THAT WE ENJOY.

I am glad that there is in this great organization a determination to sustain the laws of the land in which we live. I am grateful for this great government that our heavenly Father gave to us, for he has said that he raised up wise men to prepare for us the Constitution

of this great nation, and I am thankful that he has given unto us the revelation that as long as the people of this land work righteousness, that he will be their God and their king, and that no other kings shall dwell upon this land. It is pleasing to know that this land has been consecrated to liberty, and that the way was prepared for the coming of the gospel in this great and wonderful nation.

I am thankful to know that all that is good and pure and holy, all that is sweet and that is worth while in life, may be enjoyed by the members of this Church within the folds of the Church. There has not been withheld from us one single blessing that mankind may enjoy, because of our membership in this Church. On the contrary, the Lord has taught us to be brothers and sisters in very deed, and not only has he given to us the Old Testament scriptures and the New Testament scriptures, but he has given to us the American volume of scripture that supplements the teachings of the divine mission of our Lord, and in our day has revealed to us through the Prophet Joseph Smith the doctrines that are necessary for us to observe in order that we may have the companionship of our wives and our children, our fathers and our mothers, throughout the ages of eternity.

These, my brethren and sisters, are some of the choice blessings that the Lord has bestowed upon us in this day, and I wonder if we appreciate them. All that he has asked of us in return for the fulness of the earth, all that he has asked of us in return for the blessings of this life, all that he has asked us to do in order that we may enjoy eternal life in his celestial kingdom, is to follow the simple teachings of our Lord, that he has given to the children of men, that all men may follow if they will, and while doing it, peace of mind, contentment and happiness may be theirs. The gospel of Jesus Christ is not a difficult road to follow, it is the pathway of peace, and gives assurance of the blessings of the Lord when life's labor on earth is completed. The gospel of Jesus Christ does not require us to torment ourselves with physical pain. On the contrary it teaches us that we may so live that health and vigor and strength will be ours, and that we can avoid the pains and anguish that are the result of violation of our Father's laws.

ARE WE WORTHY TO BE CALLED SAINTS?

I am grateful for that wonderful Word of Wisdom, simple as it is, and as the Lord says, "adapted to the capacity of the weak or the weakest of all who are or can be called Saints." I pause to ask this great congregation, are we worthy to be called Saints? All who hope to be called Saints should certainly be observers of the Word of Wisdom. And what does it mean to us? It gives us sweetness of life, it takes from us the poisonous vapors that many people breathe as the result of smoking tobacco. It avoids for us that nauseating condition that is the result of chewing tobacco. It preserves us, if we observe it, from the infirmities due to taking

into our systems the narcotics contained in tea and coffee, and from the disastrous effects of liquor and hot and strong drink. Our heavenly Father, not only tells us what we should avoid, but tells us what we may use with profit. He has said to us that all grain, all wholesome herbs, the fruit of the vine etc., are good for man. Flesh of beast and fowls of the air; and these things he refers to we may use with prudence and thanksgiving; and, I want to emphasize with thanksgiving.

THE LORD OF LORDS OUR TEACHER

Brethren and sisters, you have had the greatest instructor that the world knows anything about. You have had for your school master the King of kings, the Lord of lords, the Creator of the heavens and the earth; who in his wonderful tenderness and consideration for us in this day, has sent his prophet into the world to explain to us, and to make clear to our minds the things that he gave to the world hundreds of years ago that have been misunderstood and have been misinterpreted very much to the detriment of our Father's children. But in our day he has renewed to us the truth, has given to us the blessed teachings that should qualify us to be men and women after his own heart, has held out to us the promise that if we will do the things that he advises our lives will be pure and holy, peace will be our portion here, and we shall dwell with him throughout the ages of eternity. What more could he give unto us, or, as has already been quoted by one of the brethren: "What more can he say than to you he has said, you who unto Jesus for refuge have fled?"

THANKFUL FOR NOBLE MEN TO REPRESENT US IN THE NATION.

I felt grateful today when one of the members of the House of Representatives of the Congress of the United States, our great legislative body, stood here as a humble representative of the community in which he lives, as an Elder of the Church and testified of the truth, while at Washington he should radiate an influence for the uplift of every soul that he comes in contact with without being contaminated with the evils that beset mankind. He is a legislator of the greatest nation on earth, but he is more, he is a representative of our heavenly Father, with authority to officiate in the ordinances of the gospel of our Lord for the blessing of mankind. I am grateful for him and his brethren who are there with him. I am thankful that by reason of faith and good works we see men rising from the ranks, year after year, to stand in high places in our government, not to tear it down, not to break in pieces the structures that have been reared by others, but to show where the better way lies, to say to the children of men who are crying out for a change, and who are not satisfied with conditions: Let us legislate that we may all live in peace in the land and that we all may enjoy the blessings of the Lord while we live upon the earth.

LET US NOT CHANGE OUR BLESSINGS FOR FOOLISH ATTRACTIONS.

My brethren and sisters, I am thankful for my membership in this Church. I am grateful to be permitted to have the companionship of my brethren and sisters. I prize my citizenship in this great nation, and from the depths of my soul I am thankful that my lot has been cast with you. This great government was established by our Father, this land was prepared by him, and the particular part of it that is inhabited by the Latter-day Saints has been beautified until the eyes of the world are turned towards us, because of the picturesqueness and the grandeur of the home that the Lord has prepared for us. He has blessed us with all this and with every comfort, with the loving companionship and association of wives and husbands and parents and children and the presidency of the Priesthood of our Lord. Let us not be blinded by the cunning of the adversary to exchange any of these wonderful gifts for the foolishness that attracts mankind, for the pitfalls that have been prepared by the enemy of all righteousness. This is our Father's work, this is the gospel of Jesus Christ, it is the power of God unto salvation to all those who believe and obey it, and I pray that we who are here this day, may return to our homes with renewed determination to be loyal and faithful to those things that are righteous, and that we will live to honor him who gives all we enjoy, and who offers us the blessings of eternal life, eternal progress, eternal increase in his celestial kingdom. May the Lord help us to merit his blessings, is my prayer, in the name of Jesus Christ. Amen.

ELDER REED SMOOT

No person who has attended the sessions of this conference is more thankful to our heavenly Father than am I. I want you, brethren and sisters, to know that whenever one of the general conferences is held, and I am unable to attend, I feel greatly the loss of it. I constantly pray to my heavenly Father that, on account of conditions that prevent me from attending the conferences, I may partake of the same spirit that is manifested through all of the speakers when I have the privilege of reading the reports.

APPRECIATION OF CONFERENCE AND THE SPEAKERS.

In standing before you this day I crave the assistance of my heavenly Father in what I may say at this conference. I trust that I may have the same degree of his spirit that has been enjoyed by all the former speakers. I have never attended conference where the testimonies had such an effect upon me, beginning with that of the President of the Church and continuing with every speaker that followed him. My soul and spirit said: "Amen" to the many truths uttered, and to the testimonies borne. I have heard President Grant bear his testimony to his knowledge of this gospel many times. I have

heard him speak since he has been President of the Church, but never in my life have I been impressed with the power that he exercises, through the gift of God, as in his opening address at this conference. As President Penrose stood upon this stand, a servant who has declared the truths of the gospel of Jesus Christ for seventy-two years. I believe, even before any of the other General Authorities of the Church were born, and with the power that he exercised, granted to him by God; and the truths that were uttered rang through my soul, and I thanked God for such men.

CONDITIONS IN THE CHRISTIAN WORLD

Much has been said at this conference as to the conditions existing in the world, based upon the predictions of the prophets of the living God. It called to my attention the fact that on July 27, this year, Brother John A. Widtsoe and I were in Sweden, and at that time the great Baptist congress or conference of the Baptist churches in all the world was held there, and an account of the meetings held upon that day was cabled to the *New York Times*. I am going to take the time now to read from the *New York Times* of July 28, this year, a report of that particular meeting. It is dated, Stockholm, July 27:

"The Christian church has no message today for a dying world. As a matter of fact, the Christian church is preaching many gospels, and the result is confusion and failure," said the Reverend Doctor Curtis Lee Laws, of Brooklyn, in addressing the Baptist World Alliance here today. "Audiences are being rent asunder today," he said, "and those who have long been brethren are in warring camps contending, not only over non-essentials, but also over the very fundamental principles of Christianity. If this theological war is fought to a finish," he said, "at least the present generation will perish for lack of vision. Believing in the sincerity and high moral character of these theologians, I beg of them, in the name of Christ and perishing humanity, that they will quietly and lovingly gather about the table with God's book before them and let them settle every disputed question. That book is the ultimate ground for authority."

A MESSAGE FOR THE WORLD

I might add, my brethren and sisters, that there is a message in the world today for all its peoples. God has revealed to his servants the fulness of the gospel of Jesus Christ. It was given through his servants, as a message to the world, and humble as our missionaries may be in presenting that message to the world, dying, as the minister has already said, for want of a message, if it were heeded by the world today, existing conditions could not be as they are. It is true that there is a suffering world, it is true that there are dissensions among all the sects of the world, it was true when God spoke to the Prophet Joseph, calling his particular attention to it, and it will be true until the world accepts the message that God has given in this last dispensation of the fulness of time. Ridicule, my brethren and sisters, is not going to change that message, and the mere fact that someone says that in this enlightened age, the people of this dispensation, in this day of under-

standing and enlightenment, will never believe that the Angel Moroni appeared to the Prophet Joseph Smith, and that he did deliver the golden plates to him, just as the Prophet testified.

THE PROBABILITY OF ITS TRUTH

Mere ridicule of such a statement does not make it untrue. Is it any more difficult to believe that an angel from heaven did just as the Prophet Joseph stated, deliver those plates to him and usher in the gospel of Jesus Christ, as practically every prophet in every dispensation has predicted—is it any more difficult to believe that than for the world's Christian people to believe the Bible? Isn't it just as probable, if they want to use that word, as when Moses is credited with the power conferred upon him by God, to have the waters of the Red Sea divide and the people of Israel go across dry-shod, is there any more mystery about one than there is about the other? If God's power with Elijah could enable him to stand upon the banks of the Jordan and smite the waters of the river and cause them to divide hither and thither, and he cross over dry-shod, isn't it just as probable, even to a skeptic, that the truth, as delivered by the Prophet Joseph Smith, is as it occurred? There are too many recitals of incidents in the Bible that are much more miraculous than the fact that an angel from heaven showed to the boy prophet where the records were concealed.

A TRIBUTE TO MOTHER

Together with Brother Widtsoe I had the privilege of visiting Europe during the months of July and August. While thus upon a special mission, and by the assistance of Brother Widtsoe, I had the privilege of visiting the Scandinavian countries. I also took the time during my last visit to go there, primarily, I will say, to visit my mother's old home. While a young man I used to say to mother: "Some day we will go back to the old home." I left it too late, as so many things are put off until it is too late; for my mother died when she was sixty years old. But I made up my mind that sooner or later I would go to the old home and see some of my relatives there. I haven't the time today to express to you the feelings I had when I stood upon the very spot where she was born, and when I saw the old homestead as it was. When I went into the old cow-shed and opened the old door that she had opened perhaps hundreds and hundreds of times, when I looked upon the spring back of the house, that I had heard her speak of when I was a boy and, as I stood under the shade of that wonderful tree her mother had planted and which she used to tell me about; and as I saw conditions surrounding that homestead, I want to say to you, my brethren and sisters, I thanked God from the bottom of my heart that the gospel of Jesus Christ reached my mother, and that she knew it was true, when she was but a girl. All opposition and all persecution on the part of her father and her mother and her loved ones never had one iota of influence upon her testimony that God lived and that Jesus is the Christ.

A YOUNG CONVERT'S TELLING TESTIMONY

My cousins brought to me the old family Bible, and as I lifted the lid I saw a writing and at the bottom of the last page of it the name "Anna Kirstine Mauritz-datter." I could not read the writing, but I asked Brother Widtsoe to copy it as quickly as possible, then tell me what was in it. I desired to have it translated word for word. It was a message to her parents written on the day that she left home—the day she was driven from home by a loving father and mother who thought that she would not be gone very long, but that she would soon return and ask forgiveness, and deny that she knew that God lived and that Jesus is the Christ. She was only a girl, then, but I am going to take time now to read to this congregation, that letter, because it gives forth the spirit that makes women such as she. It is filled full of the spirit of our fathers and mothers who were willing to sacrifice all in this world for the gospel's sake; aye, it is the spirit of a missionary, teaching the gospel of Jesus Christ. This was written in her own hand-writing, and it was the last farewell of a girl who loved her country, who loved her father and mother, and who loved her home, but who loved the gospel of Jesus Christ more:

"A few words from your daughter Kirstine, Dear, my parents: Pray God for courage to accept this great truth contained in this book and now restored, so that rejected knowledge may not be a testimony against you on God's great day to come. I pray God that on that great day we may be able to gather together in joy and happiness, and that we may then be crowned to God's glory, and that he may say to us all: 'Come now, my faithful children, you shall be rewarded for your labors.' This matter, and my desire that you may know the truth and accept it, have made me shed in secret many burning tears, and they have been increased when I have thought of the ungodliness of mankind. The years are speeding on, the day is approaching when all must listen to the Shepherd and render obedience to his will, or receive punishment. The great King is coming to reign and to rule. Sin and evil will be banished. May God grant that you may be among the worthy ones. My heart grows tender when I think of these things. God give that all mankind may repent. I shall pray to my heavenly Father that all who read these lines may comprehend the true purpose of his holy book, and may lay down the burden of sin. That which I have written is for all who may read these lines. I pray God to lead you into eternal life.

"*Kirstine Mauritz-datter, Drammen, Sept. 1, 1854.*"

NOT ASHAMED ANYWHERE OF THE RESTORED GOSPEL OF CHRIST

I am not ashamed of the gospel of Jesus Christ; I am not ashamed of the testimony of the mother that gave me birth. I care not where I go upon the face of the earth, whether it be with kings, potentates, or any class of people in the world, I want them all to know that I am a member of the Church of Jesus Christ of Latter-day Saints, and I pray God that I may have strength to do those things that he wants me to do, to say those things that he wants me to say, to live in a way that he wants me to live, and bear a testimony of his truth and of his work, that will be worthy of a man who comes from a mother such as I had.

THE BURDEN OF WAR THE RESULT OF THE BURDEN OF SIN

Yes, the burden of sin today, the cause of the World war, and the

resulting burdens of debt, are on the backs of the people of Europe, and if they are fortunate enough to live, and if there is peace in the world for another hundred years, they will not entirely remove the burdens that have been placed upon them as a result of the world war.

Let me cite you a case: Take England, with her forty-five millions of people. I mean Great Britain and Ireland, not all of her colonies nor any of them. What do we find? Forty-five millions of people carrying a burden of over eight hundred dollars for every man, woman and child. We find the average tax imposed upon them equal to one hundred and two dollars every year, for every man, woman and child. We find that the costs of the last war, to England, were more than the maintaining of the British government for two hundred and twenty-six years, including all former wars. We find hardly a home in all England but what there came, through that war, the death of one or more of the family. We find unrest even there, and I want to say now to the good people here that I pray God that the time never will come when the English speaking peoples of the world will become enemies. I never want to see a conflict between England and America; for if it ever comes, just as surely as God lives, the English speaking peoples of the world will not thereafter control the destinies of the world.

WORLD CAN BE SAVED ONLY BY A KNOWLEDGE OF GOD AND THE USE OF
COMMON SENSE

I have started, my brethren and sisters, upon a subject that will take too much time. I bear you my testimony that this is the work of God, and the only thing, it seems to me, that will save the world today is to acknowledge God and use good common sense. I hope and trust that the members of the Church will be even more willing to serve God than they have been in the past. Look to your homes, my brethren and sisters. See that the home is made the place where all in it will thank God for his many mercies, and are willing to acknowledge his hand in all things. May God bless not only our people here, but bless all the peoples of the world, and, as we often pray, hasten the day when Zion shall be redeemed, is my prayer, in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

(President of the Central States Mission.)

I do not know that I have ever attended a conference when I have felt more of the Spirit of the Lord and the power of testimony than in this conference; and I trust that I may enjoy a continuation of God's Holy Spirit and be led to say that which he would have me say at this time.

The Church of Jesus Christ of Latter-day Saints is growing and will continue to grow until it fills the earth. Daniel, a prophet of God, made such a prediction, and it will not fail for God's word has

never failed. Men have failed but his word has never failed, neither has the word of his servants. Wicked men, for periods of time, have prevented his power from growing in the earth, but when opportunity has come and when it has been expedient, he has restored it again. This power he gave unto Adam and it has been in the earth whenever his authority has been in the earth in the different dispensations of the gospel. The strength of the Church, it has been said, does not lie in its numbers, or in its wealth, or even in its educational work, but it is vested in the principles of the gospel which the Lord our God has revealed.

We are accounted a strange people and a peculiar people by some, and it is true, in a way, that we are. Our belief separates us from the rest of the world gathered together in the great churches of the day. As they meet to worship our Father, they are taught doctrines that are not in harmony with the gospel as the Lord gave it unto Adam, Noah, and Abraham and unto all who represented him in the earth before the Christ, and as he restored it in the dispensation of the fulness of times. Think of the millions of people called Christians who today are worshiping a Father without body or parts or passions and who sits on the top of a topless throne—something that really could not be; yet men and women enlightened by the theology of men and by the science of the earth believe that their Father and your Father and mine is without a body and without form. They believe also that they had their beginning here. Go where you may you will find few if any public speakers in any of the churches of the day who teach the ante-mortal state of man. They do not believe in preexistence. They believe that Christ existed before but that man had his beginning here. They believe that a man's life here is the end of his opportunity to work, that the Lord has provided a way for him and all he has to do is to acknowledge the Christ and be saved regardless of the life that he has lived.

It is no wonder that mere boys and girls who are sent into the world, can "hold their own" with the great leading minds of the country who study the scripture for their guide. These missionaries have the truth, the power of truth. The fact that a man is on the right side and has the right to operate and to stand for the Redeemer of the world makes him strong. It is no wonder that boys in the missionary field can hold meetings night after night, occupying one and two hours at a time, preaching to the congregations of the world the gospel of Jesus Christ. It is not to be wondered at, when we know that they have the truth.

The things that our missionaries accomplish are almost miracles. During the past summer, in the Central States Mission, two of our missionaries, and one of them with only a few months' experience, have held as many as ten meetings, night after night. The same congregation of people came again and again to hear them discuss the principles of revealed religion: that God who sits enthroned in yonder

heavens is an immortal Being who has a body of flesh and bone and that we are his children, fashioned and made after him; that we lived before we came into this world; that we did not come here as a matter of chance but that we came here according to appointment; that some were leaders, some were followers, some were men of faith; that this time that is allotted unto men here in the great school called life is but preparatory for the future which surely must come to every son and every daughter of our Father in heaven; that to those who have not had the privilege of receiving the gospel of the living God in mortality, shall be given a chance in the hereafter.

These are only a few of the things that God has revealed which make life of interest and worth while, which cause men and women to say to themselves: I believe the voice of that young man or that young woman; the logic appeals to me. I want to say to you, my brethren and sisters, that the world is filled with honorable men and honorable women, if we could only reach them. It takes time to change them, it is true, because they have lived believing they are right. They ought not to be condemned; God will not condemn them until he gives them a chance. That is why we are here today. That is why this Church lives. That is why the work of God will grow. Our Father will give his children a chance. He gives his missionaries opportunities. He is by their side. If the veil could only be lifted, we could see that his representatives are with them in the earth. It is not the power of man they possess, but the power of the eternal God, because they are only acting in his name. They are his agents, his representatives sent into the world in this day to give the people a chance to be redeemed.

The strength of the Church of Jesus Christ of Latter-day Saints is vested in the truth which God has revealed. Men need only be willing to serve him, and by his power miracles are wrought from the pulpits. By his power miracles are wrought through the laying on of hands, through the speaking in tongues, through the logic given unto his children unto the convincing of the honest in heart that he lives and that the world is not without him, that his Priesthood is here in the earth, and that the authority to act in his name is here.

May God give the Latter-day Saints the power to continue to educate their children, whom they hold in trust for him, so that the Lord may be able to use them for the glorifying of his name, through his Son who died that we might live, I pray in the name of Christ. Amen.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission.)

When the president of the Church was speaking yesterday morning, the feelings of that vast congregation were such as were described by the two disciples who walked with Jesus after his re-urrection.

They said: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" And our hearts burned with the fire of the Spirit which has been rekindled and renewed by President Penrose and the rest of the speakers as we have listened to the message of life and salvation they have delivered.

This Church, I boldly proclaim and devoutly believe, has blessed the United States of America and all the world by its existence and by the doctrines it has taught. It has given to this nation especially, and to the world a treasure-house of scripture. I refer to the sacred Nephite record, the Book of Mormon. Let us take from this treasure-house one or two of the gems of truth. One of these gems is as follows:

"And there was not any man who could do a miracle in the name of Jesus, save he were cleansed every whit from his iniquity." (III Nephi 8:3.)

Isn't this a clarion call to purity of life? The cleaner our lives, the purer our thoughts, the greater will be our power, by the prayer of faith, to heal those who are afflicted with bodily ills. It is the truth that the many mighty miracles that Jesus the Redeemer wrought was due to the fact that he lived so close to the Father, lived so perfectly the celestial laws of God, that unto him was given that superhuman power.

Another truth: God said: "For my work is not yet finished; neither shall it be until the end of man, neither from that time hence forth and forever."

"The works of God continue, and worlds and lives abound; improvement and progression have one eternal round."

Over the portals of the prison house which God hath prepared for the sinners, the sectarian world has written this inscription: "Abandon hope all who enter here." But the Church of Jesus Christ has written above the entrance: "Prisoners of hope;" for God's mercy endureth forever, and shall reach the penitent and repentant when wrongs have been fully expiated for, even to the uttermost farthing.

Again, in the world today, who are denying the divinity of Jesus Christ, and also his resurrection? Some of the very people who have brazenly declared that this Church is not a Christian Church. Go to that splendid book of Mosiah and read the soul stirring testimony therein concerning the atonement of Jesus Christ, delivered by Abinadi, who sealed his testimony with his blood and suffered death by fire for daring to proclaim that Jesus is the Christ, the Son of the living God, and through his atonement came forgiveness of sins and a redemption from the grave.

These are some of the gems from the treasure-house of scripture that the Church of Jesus Christ of Latter-day Saints have given to the world; and I glory in and am thankful to God for the comfort and instruction in that book. It is true that many of the learned are de-

nying the divinity of Jesus Christ. To be learned is good, says the Book of Mormon, if they hearken unto the counsels of God; when scholarship is made tributary to the truth of God, then blessed is he who uses his powers of learning in promulgating that truth. It was the common people who heard Jesus gladly. These ministers who arise in the pulpit and deny Christ's divinity and resurrection, are under the condemnation of the Redeemer who said: "That every idle word that men shall speak, they shall give account thereof in the day of judgment." The words which deny the divinity of the Redeemer are idle words and shall have to be accounted for in the day of the great judgment.

I bear you my testimony that this gospel is true and of God. It is the power of God unto salvation, because through the gospel have come to light, life and immortality, and Jesus Christ hath abolished death and brought redemption from sin, death and the grave. I bear my humble testimony that Joseph Smith is a prophet of God; and that President Grant stands in the power and right of his calling as President of the Church; and oh, how blessed are we who listened to his inspiring teachings yesterday morning, when to every heart was brought home the great truth that he is favored of God and magnified in his calling as President of this Church and the leader of this great people. This testimony I bear in humility, in truth, and in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and also the General Officers of the Church. They were sustained in their positions and callings, by the unanimous vote of the assembly, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF TWELVE APOSTLES

Rudger Clawson

COUNCIL OF TWELVE APOSTLES

Rudger Clawson	Joseph Fielding Smith
Reed Smoot	James E. Talmage
George Albert Smith	Stephen L. Richards
George F. Richards	Richard R. Lyman
Orson F. Whitney	Melvin J. Ballard
David O. McKay	John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors of the First Presidency, the Twelve Apostles, and
and Presiding Patriarch as Prophets, Seers, and Revelators.

FIRST SEVEN PRESIDENTS OF SEVENTY

Seymour B. Young	Rulon S. Wells
Brigham H. Roberts	Joseph W. McMurrin
Jonathan G. Kimball	Charles H. Hart
Levi Edgar Young	

PRESIDING BISHOPRIC

Charles W. Nibley, Presiding Bishop
David A. Smith, First Counselor
John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant, as Trustee-in-Trust, for the Church of Jesus Christ
of Latter-day Saints.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew
Jenson, Brigham H. Roberts, A. Wm. Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

Heber J. Grant	Joseph Fielding Smith
Charles W. Penrose	David O. McKay
Anthony W. Ivins	John A. Widtsoe
Willard Young	Stephen L. Richards
Rudger Clawson	Richard R. Lyman
Orson F. Whitney	Arthur Winter, Sec. and Treas.

COMMISSIONERS OF EDUCATION

John A. Widtsoe	Stephen L. Richards	Richard R. Lyman
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SUPERINTENDENT OF CHURCH SCHOOLS

Adam S. Bennion

AUDITING COMMITTEE

Henry H. Rolapp	John C. Cutler	Peter G. Johnston
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TABERNACLE CHOIR

Anthony C. Lund, Conductor Edward P. Kimball, and
B. Cecil Gates, Asst. Conductor Tracy Y. Cannon, Asst. Organists
John J. McClellan, Organist George C. Smith, Sec. and Treas.
And all the members of the Choir

CLERK OF THE GENERAL CONFERENCE

Edward H. Anderson

PRESIDENT HEBER J. GRANT

I wish to say that I have been very gratified indeed with our meetings here today. I feel that the Lord has abundantly blessed us in our gatherings and that we have had a rich outpouring of his Holy Spirit.

I regret exceedingly that we have to limit our brethren to a very few minutes when they speak here. There is hardly one of the brethren who has stood upon his feet but what, I am sure, could edify this congregation for an hour or more if the opportunity were presented; but if you stop to think of the fact that there are twenty-six of the general authorities, and that we are anxious to hear from the mission presidents and from as many stake presidents as we possibly can, you will realize that we can only barely have testimonies borne by most of the brethren in these conference meetings.

The congregation sang "High on the mountain top," and the closing prayer was offered by Elder Wallace Calder, president of the Uintah stake of Zion.

The meeting adjourned until Sunday morning, 10 o'clock.

THIRD DAY

MORNING SESSION

Sunday, October 7, 1923.

At 10 o'clock President Heber J. Grant announced the opening of the conference meeting. All the seats in the Tabernacle were occupied and every available standing space in the building, while many were unable to get in. An amplifying device had been arranged so that the large congregation assembled at the Bureau of Information and also in the Barratt Hall were able to hear the speakers in the Tabernacle. In the Assembly Hall, at which an overflow meeting was held, under the direction of Bishop David A. Smith, separate speakers were provided.

The choir and congregation sang, "Praise to the man who communed with Jehovah."

Prayer was offered by Elder Heber S. Allen, of the Taylor stake of Zion.

PRESIDENT HEBER J. GRANT

I regret to say that Brother Whitney's health is of such character that he has not been able to be with us during our conference, so far, and he feels that he cannot come this morning nor this afternoon. I am pleased to inform you, however, that his health has very greatly improved, during the past six months, and that he is again able occasionally, in fact nearly always, to meet with us once a week in the temple in the regular council meeting of the Presidency, the Apostles and the Patriarch. But considering the state of his nerves at the present time, he does not feel that it is wisdom to be here and mingle with a large crowd. He is with us in spirit and we hope and pray that he may be here in vigor of body and mind six months from today.

The choir sang, "I saw a mighty angel fly."

ELDER RUDGER CLAWSON

Like Elder George F. Richards, I am very thankful this morning for these amplifiers, for, like him, I am suffering from a cold which somewhat affects my voice.

TRUE AND FALSE EVOLUTION.

A gentleman said to me some time ago: "Do you believe in evolution?"

I said, "Yes sir, I do." And then I said, "You will remember that there are two views of this question of evolution, one bears upon true evolution and the other bears upon what I call false evolution." And I called his attention to the fact that the scriptures tell us—we find it in the first chapter of Genesis—that God created animals after their kind—that of man and that of animal—and it is set forth beautifully in these words:

"And the evening and the morning were the fifth day.

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

"And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

"And God said, Let us make man in our image, after our likeness;" [and we might add: after our kind], "and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image," [and we might add: after his kind] "in the image of God created he him: male and female created he them."

ONE KIND OF ANIMAL NEVER CHANGES INTO ANOTHER KIND.

And so I remarked that following this test and this view set forth by the scriptures, one kind of animal never changes into another kind, that an elephant never changes into a man, because if he did there would be a tremendous reduction of avoirdupois, and as a matter of fact he does not. Neither is a mouse changed into a giraffe. But I did remark that animals might be improved after their kind and along their line, as we know to be the case. And then I added also, that man may be improved along his own line by education, by study and reflection and by worship of the God of heaven.

TESTIFYING IN SONG AND SERMON THAT JOSEPH SMITH IS A PROPHET OF GOD.

I was thrilled with the opening song this morning. It was wonderful that a great congregation of people, numbering thousands, should be testifying in song that Joseph Smith was a prophet of God; and mark you, they have been singing that song into their lives and into the hearts of their children for many years. I have also rejoiced, oh, how much, in the testimonies of this congregation, in the remarks of our President and the brethren who have spoken. And let me remind you, brethren and sisters, that on Friday night there was a great body of men gathered in this tabernacle—nineteen hundred forty-five filled the auditorium of the tabernacle—and these men, these solemn, earnest, and determined men, consisting of the

Presidency and other general authorities of the Church—high-priests, seventies, elders, bishops and members of the Lesser Priesthood—represented and stood for divine authority. Oh, how thankful I am that all of the authority of God pertaining to his work does not rest upon the President of the Church, who is the prophet. He carries a great responsibility, let me tell you, in holding the keys, and by these keys this divine authority is distributed down through the Church, and rests upon all the male members of the Church. God is no respecter of persons, because this glorious authority and blessing even reaches to the women of the Church, for they will share and do share, in this divine authority through their husbands, which emphasizes most powerfully the great principle of marriage for time and marriage for eternity, because this divine authority not only comes to us upon earth, but goes with us into eternity.

CHURCH GOING FORWARD WITH INCREASING TEMPORAL AND SPIRITUAL POWER.

It seems to me, brethren and sisters, after one hundred years, the Church of Jesus Christ of Latter-day Saints, in which is involved the kingdom of God, shows forth great strength in spirituality and increasing temporal power. If it were all spiritual, the Church would be top-heavy. If it were all temporal, the Church would be top-heavy; but the spiritual and the temporal are fitly joined together by a dividing line that is invisible—you cannot see it but you know it is there—the spiritual merges into the temporal, the temporal merges into the spiritual, and thus the Church of God is established and will be built up on the earth.

And now you know, brethren and sisters, why we have to do temporal things as well as spiritual things. Some people find fault with this and they think the leaders of the Church ought not to be interested in temporal things. Well, if they were not interested in temporal things the Church of God could not continue, would not be built up. So I rejoice in the temporal as well as in the spiritual. Think of the great things that have been accomplished already, spiritually and temporally. Look at these great temples of God that are temporal and material in part, but they represent to us great spiritual blessings, because I fancy we could not rise to glory and exaltation without the blessings imparted unto us in the temples of God. There you see the temporal and the spiritual fitly joined together.

TESTIMONY.

Now, my brethren and sisters, I glory in these things. I know that Joseph Smith was a prophet of God. I know it throughout my whole being. My soul responds to this testimony, and I know and rejoice in the fact that whatever of Priesthood and authority I enjoy and am able to exercise have come down to me from the Lord through Joseph Smith the Prophet. Oh, how I do revere the memory of

that man. I do not worship him. No, I do not worship him, but I reverence his good name, and I reverence the authority that he held and exercised, and I reverence the authority that is held by one of his successors, our present leader, President Heber J. Grant. I sustain him with all my heart as the prophet, seer and revelator and the president of the Church. Oh, how sweet to me is the knowlege that Jesus is the Christ, because if he was not the Christ, if his blood was not shed for the sins of the world, his Church would not be, and could not exist in the earth. This is the testimony I bear and the testimony that I leave with you. I pray God's blessing upon you, brethren and sisters, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy and President of the Eastern States Mission.)

Recalling the remarks of Elder Reed Smoot made yesterday, respecting the sacrifices and the burdens England incurred in the World War, I wish to say that I was very proud of England, the land of my birth, because I could not help but remember that England made those sacrifices, and took upon herself those great burdens of debt, not because of any iniquity on her part, but because she was determined that international obligations and treaties should be something more than mere "scraps of paper." Also I could not but remember that when she went to the side of Belgium and France, she did so in the interest of world-freedom, and against and to destroy the menace of autocracy, which endangered the freedom of the world. Also I could not help but remember that our own burdens in the same great war were made comparatively light because England's burden had been made so heavy. My heart was moved with great sympathy for England by these reflections, and I pray that, under the blessings of Almighty God, she may be relieved of those great burdens assumed in this great cause of human freedom as against autocracy, something before a hundred years shall elapse. You will pardon me, but I thought it was due that this much at least should be said in the extension of what was said yesterday, since just at this particular junction our shores are being visited by England's great war Prime Minister, Mr. Lloyd George. I am sure, however, you will not expect me to say anything further upon this subject; but you will most likely expect me to make some reference, in the nature of a report, concerning the Eastern States mission, and our summer campaign in that mission.

Our mission comprises the most densely populated territory within the United States. It extends from Maine to Maryland and West Virginia. It is the industrial, commercial, financial, and manufacturing district preeminent of the United States. Its population is equal to the population of the whole of the United States, nearly, at the time

our Church was organized. During the last six months we have had a varying number of missionaries, from one hundred and thirty to one hundred and forty in the field. This force constitutes an irregular and here and there broken line of workers, extending through the twelve states that comprise the mission. You can well understand that our numbers are very insignificant for so great a field of labor. We have less than five thousand as a membership of our Church, in that great mass of people, a very little leaven indeed to leaven so large a lump of territory and of population. Yet I am happy to report that the workers of this thin, long line are extremely faithful and devoted to the work in which they are engaged.

MISSION MOTTO

One of the mottoes by which they are guided in maintaining their spiritual uplift is—

"A mission in the Eastern States means absolute consecration of one's self to the service of God and fellow men; with all light-mindedness, folly and sin eliminated."

We recognize absolutely the great doctrine of the Christ, expressed in these terms: "Without me ye can do nothing." And so, as a word of good cheer to each other to be spoken in moments of sensed weakness or hesitation, we say to each other: "*Immanuel!*" which, being interpreted is, "*God with us.*" And if God be with us, we shall not and cannot fail.

These are principles that actuate your sons and daughters who are performing missionary work in the Eastern States. Our faith is in God; our trust is in him; we realize that he is the source of wisdom and of power, and that if he does not sustain this work; if he does not magnify it in the eyes of men, and does not give us the ability to set forth the great message that he has committed to his Church in the earth, then we can do nothing.

THE SUMMER'S CAMPAIGN

The outstanding feature of our work during the last six months has been the summer campaign, commenced on the 15th day of May, the ninety-fourth anniversary of the restoration of the Aaronic Priesthood to the earth, the first divine authority officially communicated to man in this dispensation of the fulness of times. There was a reconsecration of our missionaries in the Eastern States that day to the work of the Lord. We had abandoned our lodgings, the elders took in their small grips all their earthly possessions, a little clothing and a few books, in a way burned their bridges behind them, and went out trusting in God to open the way for food and raiment and lodging. I think very likely if I had not myself had some experience in this kind of work, and had not learned how God can and will open the doors of deliverance for his servants, supplement their efforts by his own powerful aid, I should not have dared to put your sons and daughters to this great test of faith and patience and endurance. But recalling the providences of

God to me in the early days of my own missionary experience, I did not hesitate to put them to the test, and the result has been glorious. They were not left to themselves; God abundantly opened doors to them. While they went out seeking disciples, they themselves in many, many cases, found God. They also found disciples, and it is a matter that greatly encourages me that we found so many of God's disciples in the Eastern States mission. He has caused it to be written in one of his revelations that "whosoever receiveth God's servants, that clothes them or feeds them, or gives them money, the same is his disciple, and by this we know God's disciples." (Doc. and Cov. Sec. 84:87-91). And we found many disciples. I kept in close touch with the development of this work. Through the kindness of one of the brethren in the mission, I had placed at my disposal an automobile. We found a chauffeur, among the elders, and so I visited many of the missionaries out in their fields of labor, where they were traveling, two and two. I joined with them in the rural meetings that they were holding, and witnessed their sublime effort at fulfilling the duties and obligations as servants of God, right in the field. So, throughout the summer I watched the development of this experiment of preaching the gospel, trusting in the Lord to open the way.

THE CONFERENCE AT CUMORAH

This summer campaign of four months was to culminate in the conference that we held at Cumorah, a fitting climax, I thought it would be, to the splendid labors of the missionaries in our Eastern States mission. I trust it turned out to be a great conference. There was one thing said about it in the *Rochester Herald* that I would like to put in the record of this conference, that it might have a permanent lodgment in the history of that event. It was written by no tyro of the press, but a man of comprehension, and I think also of deep feeling. It consists of but two brief paragraphs but the passage is of high value as an historical note. It is found in the *Rochester Herald* of Sept. 22, 1923, and is as follows:

"Unfolding like some graphic panorama of the past, epic in implications and dramatic in content, the story of an ancient civilization that peopled the plains and hills in this vicinity was the chief topic of discussion before the centennial conference of the Church of Jesus Christ of Latter-day Saints today. Reaching so far back into the dim yesterdays of history, back to days more than 2,500 years ago, this story came with a strange emphasis in the very places where its climaxes and denouements are supposed to have been reached. The narrative is the very basis of 'Mormon' theology and belief and leads directly up to the revelation given through Joseph Smith of the foundations of the 'Mormon' Church.

"The speakers at the conference told the story with the simplicity and directness of a Norse saga. As point after point of drama of the lost tribes, of their rise to a great civilization and of their final downfall in the bitterness of war was related, those not conversant with the tale were gripped and fascinated by the strangeness of the recital, and when a speaker dramatically pointed to the earth and mentioned that upon the very spot where he stood some of the epic events might have taken place, there was a decided thrill to being there."

We tried to so arrange the program of the conference that we should live again in the places and near places where the chief events took place in which the Church of the Latter-day Saints had its origin—we tried, I say, to live again, so far as we could in story and testimony and song, through the great epic events that resulted in the creation of this latter-day work. It is unnecessary for me to recount the visitation of angels and the revelations in which the work had its origin. You are familiar with them all.

THE MESSAGES OF THE BOOK OF MORMON

There is just one other thing, however—nay, perhaps two, that I want to call your attention to. The great outstanding thing in the Book of Mormon is the fact of the visit of the Redeemer to the inhabitants of this western world, and the message of life and salvation that he delivered here; the Church which he brought into existence, the divine authority which he established here in the western world. This is what makes the Book of Mormon of so much importance—it is a new witness for God and Christ and the truth of the gospel. These things being true, makes the advent of the Book of Mormon into the world the greatest literary event of the world since the writing of the Decalogue by the finger of God, and bringing it forth by the great Prophet Moses; or the collection and the publication of the testimony in the New Testament that Jesus is the Christ; that he is the resurrection and the life of men; the greatest event since the recording of the Sermon on the Mount, or the summary of the law by Christ: for the Book of Mormon is supplemental to all this, the necessary part to a consistent whole which manifests the mercy and the justice of God in providing these great things of the gospel for the men of the Western world, as well as to men in the Eastern world.

The other thing referred to is this: The Book of Mormon contains a wonderful message to the great Gentile nation—the United States of America—whose rise and supremacy it predicts. If you go no further back than 1830, when the Book of Mormon was brought to the knowledge of the world, it remains one of the mightiest prophecies that is of record—this prophecy of the rise of a great Gentile nation, upon this land of America. Here and there also we catch glimpses of the fact that the inspired men whom God raised up to found this nation, and whom God also raised up to preserve it by their wise counsels—here and there, I say, we get glimpses of the fact that God has inspired their minds to understand the great principles upon which this nation of ours may maintain its pride of place in this Western world, and in the whole world. For instance, in his very last public address, made before the Historical Society of New York, in 1852, Daniel Webster said:

"Let me say, gentlemen, that if we and our posterity shall be true to the Christian religion, if we and they shall live always in the fear of God, and shall respect his commandments, if we and they shall maintain just, moral sentiments and such righteous convictions of duty as shall con-

tro! the heart and life, we may have the highest hopes of the future fortunes of our country; but if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no man can tell how sudden a catastrophe may overwhelm us that shall bury all our glory in profound obscurity."

And recently, in the *Atlantic Monthly*, for August of this year, one of the foremost statesmen in these modern times, in a very brief article, more widely read I think, and more largely commented upon, than any other utterance that has been made of late, said this, when treating of the subject: "*The Road Away from Revolution.*" Mr. Wilson, Ex-president of the United States, for it was he who wrote the article referred to, said:

"The sum of the whole matter is this: that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming **permeated** with the spirit of Christ, and being made free and happy by the practices which spring out of that spirit.

Only thus can the discontent be driven out, and all the shadows lifted from the road ahead."

But before Mr. Webster made this utterance of warning, and long before President Wilson uttered these sublime words of warning to the American Nation, the Book of Mormon, ages ago, but brought forth into the world in 1830, contains this message from God in respect of all this spoken by Webster and by Mr. Wilson:—

"Behold, this is a choice land, [referring to America] and whatsoever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, *if they will but serve the God of the land, who is Jesus Christ*, who hath been manifested by the things which we have written."

Such are the two great messages of the Book of Mormon revealed now some hundred years ago, and they constitute the sublimest message ever delivered to the world, because the witnesses whose words are within the book, testify of the Christ and of the truth of the gospel, of the eternal life of man and his power to become indeed, not only the sons of God, but the glorified sons of God; and also because it gives to us a sublime message for the great Gentile nation of this land, telling them the conditions upon which they may continue to enjoy the favor and blessing of God, and maintain their place and power for good in the world.

God has made his Church—this Church of Jesus Christ of Latter-day Saints—his herald to the world concerning these things. May the Lord make us equal to so great a mission, I pray in the name of Jesus Christ. Amen.

The choir sang, "An angel from on high," solos by Sister Sarah Wood and Hyrum Christensen. This hymn was sung on the Hill Cumorah recently on the occasion of the hundredth anniversary of the visits of the Angel Moroni to the Prophet Joseph Smith. On the present

occasion only three of the verses were sung. President Heber J. Grant read the remainder of the words as follows:

The time is now fulfilled,
The long expected day;
Let earth obedient yield,
And darkness flee away;
Remove the seals, be wide unfurled
Its light and glory to the world.

Lo, Israel filled with joy,
Shall now be gathered home,
Their wealth and power employ
To build Jerusalem;
While Zion shall arise and shine;
And fill the earth with truth divine.

Words by Parley P. Pratt.

ELDER SERGE F. BALLIF

(Former President of the Swiss-German Mission.)

My beloved brethren and sisters, I can assure you that my heart and soul have been touched to their very depths with the things we have heard during this conference.

We are here assembled in answer to prayer one hundred years ago, when that boy prophet went into the woods and called upon God. I want to testify to you, my brethren and sisters, that I know beyond all question of doubt that God the Father and Jesus the Redeemer of the world appeared to the Prophet Joseph Smith and spoke to him in distinct and clear tones in answer to his question: "Which of all the religions in the world is correct?" The answer came, without a doubt: "They are all wrong," and these words resound throughout the ends of the earth today—that all the other Christian denominations are wrong; they are founded upon a false foundation.

I rejoiced in our first session of this splendid conference, when I heard our president relate the experiences of the past six months, when he told of his dedicating the temple at Cardston. He also related his attendance at a conference in Rotterdam. It was my pleasure to be in attendance at that conference, and at that time I said that I never before had felt the Spirit of the Lord in such power manifested as it was at that time. It was also my good pleasure to be called by the president to attend the conference at Bradford, in England, to which he has made reference, and there again we heard some wonderful testimonies which made an impression upon my soul, which never can be eradicated. I also had the pleasure of accompanying our president through Germany, through Norway, Sweden, and Denmark; and I also had the pleasure of once being in a room with him at one o'clock in the morning. He called me in, and he took a newspaper and read from it in the light of the midnight

sun. And I have thought: O, what a joy it would have been to me could I have attended that service at Cardston—the dedication of that temple. We have heard that a number of the leading authorities of the Church were present and men from all parts of the Church gathered at that most wonderful gathering. There were the presidency, the prophet who holds the keys, the only man upon the earth who holds the keys and the powers to commune with God for the good and for the advancement of his people here upon the earth. Those keys were conferred upon him when he met there to dedicate that temple. There were not alone these men, living here in the flesh, but I have felt, deep down in my soul, that that great man, our prophet and president, Joseph F. Smith, the great leader Brigham Young, and the Prophet Joseph Smith were present in spirit. Why? Because they are not alone interested in the work of the living here upon the earth, but they know the conditions on the other side, they know that there are thousands who are waiting for the ordinances that will be performed in that sacred temple. The doors will be unlocked and they will be made free through its ordinances. It must have been a grand and glorious vision and sight to see.

In speaking of the services to which President Roberts has referred, this morning, at the Hill Cumorah, I thought when our president said that the prayer offered on that occasion was not recorded, that we are making history today for the unborn generations, and a servant of the Lord, under the inspiration of God, uttered a prayer inspired of Almighty God, and oh, what a joy it would be for generations to come to be able to read that divine instrument. I know, although I did not see the Angel Moroni when he appeared to the Prophet Joseph, that beyond all question of doubt, he did deliver those sacred records to the boy prophet, Joseph Smith. I received a testimony of this before I was born. My mother received the gospel in her native land, and when she passed through the shadows of death to bring me into this world she sealed upon me a testimony of the divinity of the gospel of Jesus Christ.

I rejoice with you, my brethren and sisters, in this great work. If the president will just permit me to do so, I would like to read something. In my meditation after the first session of the conference, these words came to me:

O, stop and tell me, Red Man,
Who are you, why you roam,
And how you get your living;
Have you no God, no home?

With stature straight and portly,
And decked in native pride,
With feathers, paints and brooches,
He willingly replied:

"I once was pleasant Ephraim,
When Jacob for me prayed;
But oh, how blessings vanish,
When man from God has strayed!

O, my brethren and sisters, those words resound in my soul! O, how unhappy, how unfortunate is man when he is left unto himself and the Spirit of God is withdrawn from him!

"Before your nation knew us,
Some thousand moons ago,
Our fathers fell in darkness,
And wandered to and fro.

"And long they lived by hunting
Instead of works and arts,
And so our race has dwindled
To idle Indian hearts.

"Yet hope within us lingers,
As if the Spirit spoke,
He'll come for your redemption,
And break your Gentile yoke.

"And all your captive brothers
From every clime shall come,
And quit their savage customs,
To live with God at home.

"Then joy will fill your bosoms,
And blessings crown our days,
To live in pure religion,
And sing our Maker's praise."

I want to say a word, my brethren and sisters, about the Swiss and German mission. I believe that it is one of the greatest missions in all the world. I believe that the blood of Israel is found in rich abundance in those lands. There are ninety millions of people in Germany, Austria, Hungary, Poland, and the borders of Russia. It has been my pleasure to travel over that land and I want to say that God has touched the hearts of those people; he has prepared them; they have gone through the burning siege of persecution; they have suffered; and I want to say that the poor people in Germany today are suffering, they are going through an ordeal that few people in the world have gone through. The rich are growing richer; but the poor, honest people, many of them, I fear, will be hungering before another year passes by. I am in touch with President Tadje, of the Swiss and German mission, a good, faithful servant of the Lord. In that mission we have thirteen conferences, and he is visiting them. He has been in very poor health for a short time, but today his health is re-

stored and he is traveling among those conferences and increasing the numbers, and the great thing that he needs today is help. The people are ready, they are waiting for the gospel. Oh, if we could just go through that land—the borders of Russia and all through that country! Those people are impregnated with the blood of Israel. They are waiting for the message, and we are living in the last dispensation, the dispensation of the fulness of times, when God has spoken, and he has called us, and our mission is to preach the gospel of Jesus Christ, to warn the world and establish his kingdom here upon the earth. Oh, my brethren, let us help these people! They are hungering and thirsting, they are traveling from sea to sea and hunting for the word of God.

I want to say just a few words about our missionaries. Those boys over there are working with all the might and strength and power they have. God qualifies and fits them for their mission. The Lord transforms them when they come into the mission field as humble elders, faithful and true to their covenants. I want to endorse the remarks of President Roberts. I know through experience, beyond the question of doubt, that the best way to proclaim the gospel of Jesus Christ is the way that our Maker, the lowly Master, without a place to lay his head, proclaimed his mission among his children I am convinced that if your sons will go into the mission field, depending upon God and not upon their pocket-books, I promise you that the Lord will come to them, he will come to their rescue; he will bless them and provide them with food and with every necessity of life.

The other day I met a person here in the city and he said: "Well, it is a mighty nice thing to go out on a mission and draw a big salary and have a good time, like you have."

I want to testify to you that this is not a Church with a hired ministry. I have been in the mission-field in 1890, 1904 and 1920. I have spent twelve years of my life in the mission field, and I never have received one penny of salary, not one penny. The Lord has blessed me. He has raised up friends to minister to my wants, and I want it understood, absolutely, so far as I know, so far as I am concerned, there is no paid ministry in the Church of Jesus Christ of Latter-day Saints. But, on the contrary, when a man goes into the mission field depending upon the Lord, he will bless him and raise up friends and give him money and clothing, all that he needs. I know it, I demonstrated it in this last mission. We had many elders there who went from month to month, depending upon the Lord to take care of them. I hope Brother Stoff is here in this house—one of our missionaries who depended upon the Lord. At one time he was called to go several hundred miles. He hadn't a penny in his pocket, and he said: How can I go and attend that conference? He did not ask me, but he went direct to the Lord, and the Lord knew his condition, and he prayed to him: "O Father, I am called to fill a mission; open the

way for me." Two days passed by and no answer came to his prayer. The third day he started out. He said: I am going if I have to walk. He met a man, as he left the building, who said: "Where are you going?"

"I am going to a conference."

He put his hand in his pocket and gave him, I think, two hundred marks. It was not very much, but it was more than enough to pay his way. How did that happen? Was that a chance? Was that luck? No, there is no such thing as chance and luck. The Lord sent that man in answer to his prayer and he administered to his wants and made it possible for him to go and attend that conference. Give the Lord a chance and he will bless his servants. This is his work, and he has set his hand to accomplish it here in the earth. God bless you. Amen.

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy and President of the California Mission)

I rejoice very much, my brethren and sisters, in the opportunity afforded me of being present in this great conference, and I have rejoiced, more than I expect to be able to tell, in the spirit of the conference, and in the remarkable things that have been brought forth from the servants of the Lord by the power and inspiration of the Spirit of the Lord. My heart was made glad, in the opening session, by the manifestation of the power of God, and the spirit of presidency and leadership that were so evident in the counsels and instructions that were imparted by President Heber J. Grant in his opening address. I surely felt in my soul that the Lord our God was present, that he was directing and guiding his work in keeping with the promises that have been made, both by the prophets of this dispensation, and by the prophets of the Lord from the very beginning of time. There has been sounding in my ears the declaration made, again and again, by the Lord of heaven in the revelations that were given to the prophet of this dispensation in the beginning of this work. You who are familiar with the book of Doctrine and Covenants know that many of those revelations commence with language something like this: "Behold, a marvelous and wonderful work is about to come forth among the children of men." I could not help but think, as I looked upon this vast congregation, how wonderfully the promise of the Lord has been fulfilled that was made through the mouth of his prophet, even before there was any Church organization. I take it that nowhere upon the face of the whole earth this Sabbath day is there such a gathering to worship God as we have here in this great tabernacle, to say nothing of the thousands who are gathered in other buildings upon this ground.

It seems astounding to me that men who observe the ever increasing strength of this cause cannot discern the hand of God and his power in this work of the latter times.

Many years ago, when I was laboring in the British mission, I attended upon one occasion a lecture that was delivered by Mr. Charles H. Bradlaugh. His lecture was entitled, "Is Christianity a persecuting religion?" And he told a most terrible story of the things that had been perpetrated in the name of religion. A young man in the congregation wanted to know from him if it was not an evidence of the power of God and the existence of God, that those early Christians in the meridian of time, notwithstanding the fact that the wisdom and strength of the nations were opposed to them, were preserved and made to prosper? I wondered what manner of answer could be made. I thought in my own soul: "Surely the history of those early Christians is an evidence of the protecting hand of God." I was very greatly surprised when that great intellectual giant made answer, for his answer was: "Young man, away out in the Western part of America there is a people whose history is more wonderful than anything that has ever been written of the early Christians. That people have not only been opposed by the nations of the world, but they have had to contend with the religious prejudices of all mankind, and in spite of all this opposition, they have made more wonderful advancement than was ever made by the early Christians. I speak of the 'Mormon' Church of Utah. Do you think their preservation is an evidence of the power of God?"

My brethren and sisters, I don't know what may have been in the minds of that company of men who heard that lecture, but in my own soul there was a very great degree of joy and satisfaction in the thought that when Mr. Bradlaugh, with all his intelligence, sought for a religious organization that would parallel the history of the early Christians, he had to go to my people and to my Church, and I was convinced that he singled out the Church of Jesus Christ of Latter-day Saints for the reason that they more completely did parallel the history of the early Christians than any other religious denomination upon the face of the earth.

When I was on my last mission in Great Britain I picked up in one of the great cathedrals, a pamphlet which was headed: "Why I am a Roman Catholic." I think it would not be amiss right here to read a paragraph or two from that pamphlet. It was written by a Catholic priest:

And again, when Luther, Calvin, Henry VIII, and their followers were starting in their mad career, either the true religion was then in the world or it was not. There isn't any room for argument in relation to that declaration. Of necessity the true religion was either in the world or it was not. If it was they committed grievous crimes in making new religions to oppose it. And if the scriptures be true, that statement is just as true as the first declaration, for we can read in the scriptures of divine truth the testimony of the Apostle Paul, that "though we, or an angel from heaven preach any other

gospel unto you than that which we have preached unto you, let him be accursed."

So declared the ancient man of God as he was lit up by the inspiration and power of God. So that this priest was fully justified in making the statement that I have read, that if the true religion was in the world in the days of those reformers, the reformers committed a grievous sin in seeking to establish other religions in opposition to the truth.

If it was not, they were powerless to create it. It takes a Christ, not a Luther, to create a Christianity. On either supposition, therefore, Protestantism is not the true religion of Jesus Christ.

I believe in that doctrine. It matters not how earnest may have been the desire, or how anxious to do good on the part of the men that we speak of as the reformers, if the true religion had vanished from the earth, they did not have power to create it or restore it. Thank God, in the dispensation in which we live, we do not assume an authority without revelation, like the religions of the day. We are in harmony with the declaration that is made by this Catholic priest: that because of the absence from among men of the truth of God that was revealed for the salvation of the human family, it was necessary that the author of that religion who is the source of power and authority should restore it. The message of "Mormonism" is that in the dispensation in which we live the Lord our God, and his Son, our Redeemer, and holy angels, who formerly exercised authority as mortal men, have come to earth in their resurrected bodies and they have restored that lost authority. When the infidel could see the marvelous character of this work, when the Catholic priest could discern the fact that if the truth of God had been lost from the earth, it could only be restored by the Redeemer of the world, surely we who have received the restored gospel ought to comprehend that fact, and in our souls there should be that joy that passeth understanding.

I am glad to say to you, my brethren and sisters, that this testimony and understanding is in the hearts of the men and women who have been assigned to labor as missionaries in the preaching of the gospel of the Lord Jesus Christ, in the California mission, and notwithstanding the fact that they are young men and young women, that they have had but little experience, by the mysterious power of God there has come into their souls an absolute conviction that Jesus is the Christ, the Redeemer of the world, and according to their strength and power and ability, they are delivering that message to the people in the California mission. God, in some mysterious way, touches the hearts of men and women, no matter how weak the instrument that delivers his word, and brings conviction to the souls of men, and they come out from the darkness that is in the world and from the religious nonsense that many are teaching, and receive gladly the truth of God that has been revealed. It has been revealed, men and women, the heavens have been opened, the Lord our God

has made his appearance, divine authority has been conferred upon men. I would to God that we had the power to declare it in the ears of all who live, for it is the truth of God. May our Father in heaven so bless us that we may be true to the faith and work out our salvation, and so let our light shine before men that they will be led from darkness to the light that has thus been made manifest, and plant their feet in the path that has been revealed—for, as God Almighty lives, the truth has been revealed that will take men back into the presence of the Lord our God. May we all travel in that path faithfully all the days of our lives, I humbly pray, in the name of Jesus Christ. Amen.

ELDER HYRUM G. SMITH

(Patriarch of the Church.)

I am very grateful indeed, my brethren and sisters, for the opportunity to add my testimony to the glorious truths, and principles that have been treated in this conference.

It was my privilege to attend the dedicatory services of the Alberta Temple, and I am very grateful for that sacred privilege.

I have enjoyed the testimonies of my brethren concerning their visit at the Hill Cumorah. Ever since my early childhood, the story of Joseph the Prophet concerning his wonderful experiences has been a very touching story in my life, and I can scarcely read it or hear it related without tears coming to my eyes. It was a most astounding declaration, for a boy seventeen years of age to make to his friends or his loved ones in a little family gathering, that his name had been named by heavenly messengers, and the statement made that his name should be had for good and ill in all the world, among all kindreds, tongues and peoples. Hundreds of us living bear the testimony from experience in the world, among all civilized nations, that this is a fact, for the name of Joseph Smith has been heard and is spoken of today for good and ill in all the world among civilized nations thereof.

Another very startling declaration made to that boy was that he was to be the instrument in the hands of the Lord in receiving that glorious message which had been foretold hundreds of years before, that in the last days the Lord would restore the keys and powers of the holy Priesthood at the hands of Elijah the Prophet. Some one was to be prepared to receive the keys. This youth declared to his father and his mother, his brothers and his friends that this message had been delivered unto him during the night of September 21, 1823. About twelve years later this glorious truth was fulfilled, for the Prophet and his associates declared that the Prophet Elijah came and delivered to them in the Kirtland temple these most glorious keys of power, and many have borne witness that these keys have been turned for the blessing of both the living and dead.

I bear my testimony to you, my brethren and sisters, that I know from my brief experience in the Church, that these keys of power are in the Church today, and that not only those in the Church but hundreds out of the Church have been influenced by this glorious mission of Elijah, for their hearts are being turned toward their fathers, both living and dead. Genealogical organizations all over the world have been and are being organized. Great efforts have been put forth, and family circles, both in the Church and out of the Church, have been organized, records have been established and hundreds of people know not why they are making this great effort; but little by little, as time goes on, more of the representatives of the families hear the sound of the everlasting gospel and come out of the world, if they are not already out of it, and are privileged through the inspiration of the call of the Lord to go into these holy houses prepared for him, and dedicated to his name, for his purposes, that in the day of the Lord the great curse which was referred to by the Prophet Elijah should not come upon the earth, but that the families may be united in the bonds of a family circle forever and forever. I know, my brethren and sisters, that the keys of this great work are in the hands of the authorities of the Church today upon the earth, and I am very grateful, indeed, that I have been permitted to officiate for both living and dead in these sacred houses.

My heart is full of the warmth of the truth concerning these blessings, and I pray that God will continue to bless us, that we may do our part when called to labor, whether at home or abroad, that his glorious blessings may come to all, that the families of the world, the great posterity of Adam and Eve may, in the due time of the Lord be enabled to find their own names and places in the fold of Christ. I pray, my brethren and sisters, that we may all find our places, that we may be able to stand in them and be found in them when the Lord's call comes to us. Whether the service required of us be small or great, may the Lord find us in our places and prepared to serve and labor to bring about his glorious purposes.

May the Lord bless us in all our endeavors to do good in all the world, to know the truth, to defend it, and to live it, in our homes and in our labors wherever called to labor, that his blessings may be upon this great work and all who are engaged in it, from the President to the least and last one called, whether at home or abroad, is my prayer and blessing for us all in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The inspired hymn that Elder Ballif read was also one of the hymns sung at the conference at the Hill Cumorah. The author of it is William W. Phelps.

David O. McKay is absent from us, as you all know, he is performing an excellent work, presiding over the European mission and

also over the British mission, and is accomplishing a splendid labor. We hear from him frequently. He is thoroughly enjoying his work.

The choir sang an anthem, "God is our refuge and strength."

Prayer was offered by Elder E. Frank Birch, president of the Tintic stake of Zion.

Conference adjourned until 2 o'clock p. m.

FIRST OVERFLOW MEETING

An overflow meeting of the Conference was held in the Assembly Hall at 10 a.m., Sunday morning, October 7, 1923.

Elder David A. Smith, of the Presiding Bishopric, presided.

Music and singing were furnished by the Holliday ward choir, Cottonwood stake, under the direction of Charles R. Pike, with Tracy Y. Cannon, organist.

The choir and congregation sang, "Redeemer of Israel."

Prayer was offered by Elder Don C. Walker, Rigby, Idaho.

The choir sang, "Come, dearest Lord, descend and dwell."

ELDER REY L. PRATT

(President of the Mexican Mission.)

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

During this most splendid conference, my brethren and sisters, frequent reference has been made to the fact that we commemorate in this conference the one hundredth anniversary of the coming of that angel to earth with a dispensation of the everlasting gospel to preach unto the children of men everywhere. Truly it is remarkable to review the past one hundred years of achievement by this people, and it is marvelous when we contemplate that from that humble beginning there has grown the mighty Church of which we now form a part. And truly we cannot contemplate without believing, it seems to me, that this Church is the answer to those prophetic words, when we contemplate that this gospel has been and is being preached in all the world as a witness unto all people everywhere, and the honest in heart from out the nations of the earth are being gathered together in bodies and in organizations, and are being taught more fully in the gospel plan.

We note, from the scripture that I have read, that this gospel is eternal. It is everlasting; it is unchangeable; it is today what it was yes-

terday, and will always continue to be the same. There are many churches upon the face of the earth; there are many systems that are called the gospel of Jesus Christ, but I should like to analyze this morning, for a few brief moments, this word. I shall refer you to the definition of the gospel as given by Paul in his epistle to the Roman Saints. He says, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." So that we see in this gospel as established very distinctly two things: it is eternal, and it is the power of God unto the salvation of all men who will believe it. And the Savior said, "He that believes on me, the work that I do he will do also." So that true belief implies, not a lip confession, but works that will harmonize our lives with the principles, the ordinances, the teachings of the gospel, and the commandments of our Father in heaven. An article of our faith states, "We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

We have in the world a great many faiths and a great many gospels. But let us apply the test for a moment to them. We find recorded in scripture, words to this effect, that no unclean thing can enter into the kingdom of our Father in heaven. The man who is a thief, who is a liar, who is an adulterer, who is unclean in any sense of the word, cannot enter the kingdom of our Father in heaven. But the gospel is given as a power of salvation from those very things. Now, I ask you to reflect for a moment and answer the question to yourselves: In all the history of the great Catholic church, has it been able to save the world from sin? I do missionary work in a Catholic country, and I recognize the fact, my brethren and sisters, that there are many, many sincere people who live the best they can, considering the light that they have, but I want to tell you that sin exists today perhaps to a greater degree than it has ever existed before in that Catholic country, and the "power of God unto salvation" of the Catholic people is not being manifest through their church nor through the gospel that they preach.

Now, I ask you, my brethren and sisters, in the three or four hundred years' existence of the Protestant churches in the world, have the Protestant gospel been able to rid the world of sin? It seems to me, as we read in the current press that we are constrained to believe that perhaps as much today as in any age of the world's history, there is crime, there is vice, and there is disloyalty among the children of men, people professing to have the gospel of Jesus Christ. I ask you, if it is what Paul says the gospel is, why then is it not operative in the lives of these people? Can they, consistent with the scripture teaching, be saved in our Father's kingdom before some power is applied in their lives to cleanse them from sin and save them from it? Why, no. In the Book of Revelation, the Apostle John says, "Come out of her [speaking of Babylon], my people, that ye be not partakers of her sins, and that ye receive not her plagues."

Has the gospel, as revealed through the Prophet Joseph Smith, and as restored by the angel that flew through the midst of heaven one hundred years ago been a power unto salvation, unto the children of our Father in heaven who have received it? You know yourselves that it has been; in some instances, of course, more and in some instances less. But because it has not operated in the full cleansing from sin of all those who have received it, judge not that the whole system is wrong, for those who have obeyed it have been able to overcome the tendencies in their nature that were contrary to the precepts of our Father in heaven; they have been able to harmonize their lives to his will.

Attention has been called during this conference to the Word of Wisdom. Our beloved President calls that document a letter sent from our Father in heaven to his children here for their guidance. Now, those who have lived it have found even a temporal salvation. They have found their bodies made healthier, stronger; their resistance greater, their minds keener; and their intellects brighter; and they have wisdom, yea even hidden treasures of wisdom, and the hand of the destroyer has passed those people by as it has not passed any other people on the face of the earth; for statistics prove the wonderful fact that the death-rate per thousand among the "Mormon" people is lower than perhaps among any other people in all the world. If it can do this, then it is, in its operation in our lives, the very power of God unto salvation.

On the first Sunday of last month I was in San Antonio, Texas, in a fast meeting, and we had our Saints bear their testimonies upon that day, as they do at home, testifying of the goodness of our heavenly Father to them; and one little woman, in fear and trembling, stood up in the back of the hall. She had only been a member of the Church for five months, but she testified that she knew the gospel to be true, and she gave as one of her reasons the following: "From my infancy, in the home of my parents, I was given coffee to drink. I grew up with the idea that I could not live without it. When I became a wife, in my home, we continued to use it. But for the last five or six years I have been practically a nervous wreck. I did not know what was the matter with me. All I wanted was my coffee. I did not care for food. I was becoming so weakened that it looked as if I would have to take to my bed. And the elders of the Church of Jesus Christ came to me with the message of the gospel, and among other things they taught me the Word of Wisdom, and the Lord has said that coffee, among other things, is not good for man." She testified that she could not sleep, she could not rest, she was nervous and near to break down, but when she received the waters of baptism, she discarded along with her other bad habits, the habit of coffee drinking. And she says, "Here I stand, a witness before God today, that I have been benefited; my health has returned to me; my appetite has returned; my ability to rest and sleep has returned."

Can we say, then, that the gospel, as we have received it, is not the power of God unto salvation? It is even in that sense in the life of

that little woman? And so it will be in every other instance wherein we apply it.

All the ills of this world can be corrected by living the principles of this restored gospel. There need be no more war, there need be no more bloodshed, there need be no more strife, there need be no more dishonesty between and among the children of men, if men will only live the principles of the gospel of Jesus Christ. No man needs to knock at the door of heaven with his garments soiled with the sins of the world and of the generations in which he lives, if he will apply the blessed principles of repentance, if he will receive repently and in faith the ordinance of baptism by immersion for the remission of sins; for although his sins may be as scarlet, in the blessed blood of our Redeemer, through compliance with these ordinances, he will be washed white as snow, and he shall enter, a new-born creature, into the kingdom of God, even as a little child, even in the similitude of that comparison made by the Redeemer himself, when his disciples asked, "Who is the greatest in the kingdom of heaven?" and he called a little child and placed him in their midst, and said, "Whosoever therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Now, brethren and sisters, I know that the gospel is true. I know, and bear you my witness here today, that verily the angel did fly and he did come and he did converse with the boy prophet Joseph Smith, and he did deliver in due time into his hands the records that were for the first time shown him a hundred years ago, and the boy, through the inspiration and revelations direct from our Father in heaven, translated that most wonderful book, the Book of Mormon. It contains a history of the fulness of the everlasting gospel. It is being preached in all the world, and it will continue to be preached until every creature shall have heard the warning message.

It is being preached, my brethren and sisters, with a double purpose, first to save those who will accept, who will believe and who will obey the sacred teaching of the gospel; and second, it is being preached as a witness against those who will not do so. I tell our missionaries, in the mission when they are discouraged sometimes with the fact that more are not receiving the gospel, that if they are conscientiously and humbly and earnestly declaring their message in the world, they are ridding themselves of all responsibility. The responsibility of carrying this message, of a truth, rests upon the membership of this Church, but when we carry it forth, as I have said, and declare it to the people, then we roll the responsibility from off our shoulders onto the shoulders of the people of the world and they are left without an excuse.

We have not done it all, by any means, owing to the magnitude of the work in the missionary field. We at home, I sometimes think, little realize it. I wonder, sometimes, if we at home are inculcating into our family spirit the missionary spirit of this Church. We cannot, my brethren and sisters, side-step the issue, it is before us. The signs of the time point to the fact that the end is near. One of the brethren

said yesterday, "how near we are not willing even to recognize." And still I recall that this gospel, this everlasting gospel, this gospel of Jesus Christ, which is the power of God unto salvation, must yet be preached even more extensively than it ever has been preached; for the Savior said that as the culminating incident that should precede his second coming, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Until we have done our full duty that responsibility weighs heavily upon us.

I pray for the blessings of the Lord to attend this Church. I further testify that not only do I know, my brethren and sisters, that the man chosen of God to initiate this great movement in the world was a prophet of God, but likewise that each of his successors, even to the man who stands in our midst today, Heber J. Grant, is a prophet of God. He speaks with divine appointment and by divine power, and it is for us to listen to the word of the Lord as it comes through him. We should cast out from us evil, and just so far as the gospel has not been able to perfect us, it illustrates the fact that it is not applied in our lives to the full extent that it might be applied. If I drink liquor, if I smoke tobacco, if I lie, if I gamble, if I steal, it is not an evidence that the gospel is not true; it is merely an evidence that I might have all the wires and globes, but the current of light is not turned on in my life. The Holy Ghost, that was given me as a spiritual birth in the kingdom of God, is not permitted to operate, because I choose to love darkness rather than light.

So let us clean up our own houses. Let us take the word of the Lord that came to us in the opening address of this conference, and as parents live and breathe in our family circle such a spirit that we can correct the evil tendencies of the age in our own children. I am a parent, and I realize what that means. No one knows better than I, perhaps, what a great responsibility it is to keep boys and girls going just right. My boys and girls have to live out in the world; they are not surrounded with all the environments here, and if it were not for a home influence, they would be just like the world, I am sure; so we have to strive to keep that alive.

I do not wish to occupy more of your time. May the Lord bless you and help us to live more in harmony with his teachings, and to clean up our own homes and our own lives, that we may live so that the gospel of Jesus Christ can be in our lives in very deed the power of God unto salvation, is my prayer in the name of Jesus Christ. Amen.

ELDER JOSEPH QUINNEY

(President of the Canadian Mission.)

My dear brethren and sisters If there ever was a time when I stood in the presence of a congregation of people and needed the

Spirit of God, it is the present time. I appreciate fully the great responsibility that rests upon an elder who is called upon to occupy a place of this kind in delivering the message of life and salvation to the children of men, therefore I do humbly pray with all the power that I have that I shall be directed in my remarks this morning by the Spirit and influence of our Father in heaven.

If there is any one thing that has impressed itself upon me more than another during the sessions of this conference, it is the positiveness with which the message has been delivered to the Saints residing in the stakes of Zion, and I am convinced, as I have listened to these messages of truth, that God has never permitted anything to come into the world pertaining to life and salvation but what that message has carried with it a positiveness that has not been misunderstood. And I have wondered, as I have listened to these inspired discourses, as they have come from the lips of the Prophet and the apostles of the Lord, how it is possible for us to doubt the divinity of this great and mighty work as it has been established in this dispensation of the fulness of times.

I have wondered if there could have been any other way of presenting and introducing the gospel of Jesus Christ, other than the way in which it was introduced into the world. God has a message to deliver. Who but he could have delivered that message with more positive understanding? When I reflect upon that vision that came to Joseph Smith the Prophet, I realize and appreciate its power and importance. I must come to the conclusion that God *has* established his work here upon the earth, because of the fact that it was so important that he came and introduced his Son Jesus Christ, who is the author of our salvation, to the Prophet Joseph Smith, and commanded him to listen to the Redeemer of the world. This, to my mind, is the greatest event in the history of the human race and bears witness of the fact that whenever God has a message to deliver to the children of men pertaining to their eternal salvation he speaks to them in no uncertain terms and impresses upon their souls the necessity of coming in contact with the divine, in order that they may become qualified to assume the great responsibilities that are resting upon them from time to time. Subsequently, when it became necessary to fulfil the prophecy that we have heard read to us this morning, that same positiveness, that same assurance accompanied the message that was delivered to the Prophet Joseph Smith, as was delivered to him when God, in his majesty and glory, together with his Son Jesus Christ appeared to him.

I would like to read again a passage because of the strength and the power that it conveys. It refers to a time when God's judgments were to be poured out upon the inhabitants of the earth as a witness that he had spoken through the instrumentality of his holy angels, and subsequently through his Prophet Joseph Smith here upon the earth:

"And I saw another angel fly in the midst of heaven, having the

everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Now, in connection with the delivery of this message, I want to call attention to one or two important things; first of all, this message of the gospel should come in the day of God's judgment, and it should come in a time when we were to call upon him and worship him who made heaven and earth and the sea and the fountains of waters. And this is a day of God's judgments. So important and so mighty was this gospel message that was committed to this angel that it was necessary for him to come not only once in that night when he delivered himself with the power and glory of God, but it was necessary for him to repeat that message—not just once or twice or thrice, with the identical words, accompanied with the power of the Priesthood that he held, but it became necessary upon the following day for him to appear with the same glory and majesty and power, so that there would be no mistake made in the delivering of that gospel message.

And these are things, my brethren and sisters, that make this work stand out as the great gospel plan of God, as he has revealed it to the children of men through his divine and inspired prophet in this day and time. And I want to say to you that as we carry this message to the hearts of the children of men, we are convinced as we give our testimony that God speaks, and speaks with that power that causes strength to be added to the testimonies that we have in the mission field, and we are able, through this divine power of God to develop that love within our souls for the hearts and the souls of the children of men, so that they may understand and appreciate what God has said in this day and time. It is a mighty message, a message, my brethren and sisters, that our sons and our daughters are carrying with them in humility; and understanding the power there is in humility, they pray as they never prayed in all their lives before, so that they can come in direct contact with that union that connects them with God the eternal Father.

I bear my testimony that I know, as I know that I live, that God speaks to his prophets here upon the earth, because I am a living witness in seeing the fulfilment of prophecy in the convincing of the honest in heart of the divinity of this great work, I have heard them testify that they have been lit up to that extent that they have had the courage of their convictions to come and apply for baptism and testify of God's great and mighty power. I know that he lives, and I know that this is his Church. I am a living manifestation of his power. I have been raised, as it were, from the dead, to life eternal, and I bear witness of God's power as it has been made manifest through his holy priesthood.

God grant that we will appreciate, as the days come and go, the power there is in this Church, the divine instruments that we have in proclaiming and living this great religion that has come to us. O, may we be humble and prayerful and bring into our very souls a love for one another and appreciate the injunction that Christ himself gave when he made that declaration in answer to the question, Which of all the commandments is the greatest? "Love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind," and then, "Love thy neighbor as thyself."

God grant that we will take advantage of this privilege granted unto us of cultivating that divine love, that there will be strength added to the testimonies that we already have, that we may have the courage of our convictions and convey this truth in power and in strength, to the convincing of the thousands who are ready to understand it and accept it. God bless these remarks to our good and us to the service of God is my prayer in the name of Jesus Christ. Amen.

A tenor solo was sung by Elder John Bowers, entitled, "Hosanna."

ELDER JOHN H. TAYLOR

(President of the Northern States Mission.)

I will read a few of the words of Moroni to the people:

"Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts."

It seems to me that this verse is a preparation to the people who may read this holy book, that they shall have in their hearts a desire to know the truth, and to have brought to their remembrance the fact that God has been good to his children upon the earth; and that, irrespective of the many things that they have done which have been evil in his sight, God has been willing to forgive them, make himself manifest to them, and bear record of the truthfulness of his word. When we realize how good God has been to us, then desire and hope come into our hearts, and make us humble before God, and we rather feel that God will also be merciful unto us, his children, and bring testimony into our hearts. I dare say that whoever reads this holy book, and reads this first verse, will have a desire that God shall be merciful to him, as he has been merciful unto his people before:

"And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

What we can know and find out for ourselves is the truthfulness

of God's word to us as found in the Holy Scriptures and in the Book of Mormon. If we shall have real intent in our hearts to know, then God will manifest the truth of these things by the power of the Holy Ghost. Some, even among our own people, will think from reading these words that they can commence at the beginning of the Book of Mormon and read it through and a divine testimony will come of the truthfulness of the book. We are forgetting that we must have a desire in our hearts to know and have real intent and sincerity back of us; and then shall the testimony of God the eternal Father come to us as to the truthfulness of this holy book.

God always has left testimony and has borne the same to all of his people that they may know of the truthfulness of his work. It is the testimony given to us through the power of the Holy Spirit of God that makes us know of its truthfulness. I am not leaving out the fact that we must study, that we shall seek God, that God is intelligence; I am not forgetting all of these things, but by the power and the gift of the Holy Ghost comes testimony in our hearts.

God, speaking unto his people at the baptism of the Savior, bore record to the people and to the world, "This is my beloved Son." When he appeared to the Nephites, God bore testimony again, "This is my beloved Son." In this day, unto Joseph Smith, God again bore testimony, "This is my Son." And who can read in the Book of Mormon or the Doctrine and Covenants, or the Bible, the simple testimony of God, "This is my beloved Son," and with a prayer in his heart, without feeling that God is speaking to us, and that we know for a surety that God lives and that Jesus Christ is the Son?

You remember when the sons of Helaman went out to war for their liberty against their own people that they said in speaking to the people, "We do not doubt our mothers knew it." The testimony of God had been given to the two thousand by the testimony of their mothers at home. It was that simple, beautiful statement, that came from the lips of the mother that made the boys seek after God the eternal Father, and they did not doubt, because, by the power of the Holy Ghost came testimony into their hearts.

As a boy, I used to go to fast meeting and wonder why father and mother would insist that I go to a meeting of that kind, where men and women were standing up one after another and saying, "I know that the gospel of Jesus Christ is true, and that Joseph Smith was a prophet of God." How well they knew that, as I sat Sunday after Sunday in the meeting hearing what to me are now beautiful testimonies, that testimony was coming into my heart and helping me to understand that God indeed does live and that Jesus Christ is his Son.

You mothers and fathers, bear testimony in our fast meetings, and our other meetings, as to the truthfulness of God's work, that the people may hear your testimony, but I sometimes wonder how often we take our boys and our girls on one side, or how often we gather

them before the family fire, and when all is peaceful and quiet, bear testimony as fathers and mothers to the girl and the boy and let them know from our lips that God lives and that he has spoken again in these latter days. That testimony shall stay with the boys and with the girls and go with them into many lands and fields, and some day, because of the simple testimony from the father and the mother, that boy and that girl shall bear testimony unto the world of the truthfulness of God's gospel, because you made it possible and softened their hearts that they wanted to know for themselves as to the truthfulness of the gospel of Jesus Christ.

I am grateful for this gospel. I am glad that it is a gospel where you have to fight your own fight; for, not forgetting the beloved mercies of God the eternal Father and his Son—not forgetting all of these wonderful things—after all, it is an individual fight with the help of God to win your life through and make it worth while. Jesus Christ presented his plan, and the son of the morning presented his plan. We accepted the plan of Christ, and now Satan, it seems to me, would lull us into the sleep of forgetfulness that we have accepted the plan of Jesus Christ, which meant free agency, and brought us to the fighting ranks, into the front of the line; and he sought to substitute his plan which lost out once, and must ever lose because it is not a just plan. If we win out, it is through the mercies of God and the lives that we live. I would rather lose the fight and pay the penalty, and belong to the Church of Jesus Christ, than to belong to something that would make me feel that I could disobey the laws of God and still go back into the presence of my Maker.

May God bless us and help us. May the sweet testimony of his Spirit come into our hearts and into the hearts of our boys and girls, that this Church may continue to grow and increase in spiritual power and, because of the lives of the people and the testimonies that God has given to us, stand out as a living testimony to the world that this indeed is the Church of Jesus Christ, I humbly ask in the name of Jesus Christ, our Redeemer. Amen.

ELDER JOHN M. KNIGHT

(President of the Western States Mission.)

My soul has been stirred, as never before, during the sessions of this conference.

I desire that I may have the same sweet spirit that has influenced the remarks of my brethren. I would like to emphasize one thought that has impressed me.

Frequent reference has been made to the holy scriptures, the Bible, the Book of Mormon, and the Pearl of Great Price as the inspired word of God. As I listened to the opening address of Presi-

dent Grant, and others of the brethren who have spoken, I have felt in my heart their testimony and words of instruction, were just as binding upon the Latter-day Saints as any part of the written word.

"Holy men of old wrote and spoke as they were moved upon by the Holy Ghost."

Prophets of God live today, and when moved upon by that same power, their message is of equal force upon the world and particularly the Latter-day Saints as the word of God spoken or written centuries ago.

All who listened to the testimony and instructions of President Grant must have felt, in their souls, that he spoke as one having authority, commissioned of God to declare his message to the Saints of latter days. The gospel is the power of God unto salvation to every one that believes, and obeys its teachings. A testimony of its truth is not reserved for the presiding brethren of the Church. It is within the power of every baptized believer to have assurance and testimony that God lives, that Jesus is the Christ, and that Joseph Smith not only was, but is a prophet of the living God, also that those who are at the head of the Church today have the same authority and power possessed by Joseph Smith. We will reserve that witness of the Spirit in direct proportion to our obedience to law. If we are implicit and absolute in our obedience to the commandments of God we shall know the truth. Jesus said to the Jews who believed in him,

"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free."

I read from the Doctrine and Covenants, section one:

"For I the Lord cannot look upon sin with the least degree of allowance;"

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;"

"And he that repents not, from him shall be taken even the light which he has received, for my spirit shall not always strive with man, saith the Lord of Hosts."

"And again verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh;"

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion."

We must keep ourselves clean and unspotted from the sins of the world.

I have here, a clipping that was forcibly brought to my mind this morning. Reference was made by one of the speakers to the fact that a minister of one of the great Protestant churches in a convention recently held, declared that the churches had no message for the world. The Church of Jesus Christ of Latter-day Saints, has a message for the world, which is definite and positive. That message was delivered to the Prophet Joseph Smith in the early part of the

nineteenth century, by messengers sent from the presence of God. It is the message of the gospel of Jesus Christ in its fulness and power. The clipping I have is from a Minneapolis paper and reports the Rev. C. E. Ames of the Congregational church as saying:

"In a spiritual sense there is a crying need today for pioneers to lead us into new lands away from the worship of idols. We need not so much scribes and priests as we need prophets. Prophets are spiritual pioneers, pilgrims, pathfinders. The spiritual pathfinder needs faith to venture, courage to endure, a vision of freedom to strive for. He cannot be satisfied with the life about him. He loses smug content in a desire for better things. Inspired by the living Christ, the prophet for our day must lead by voice and life. He cannot permit the message God has given him to be throttled by any force economic, social or military. He may not be praised; far more probable his lot will be persecution, but he will lead the world to new lands of spiritual growth and happiness."

Truly the world is in need of prophets, spiritual pathfinders. We have them! Joseph Smith was the pioneer in the dispensation in which we live. He directed the attention of the world away from the worship of idols, taught the personality of God and of his son Jesus Christ and revolutionized the popular idea of an incomprehensible Deity. He taught men the fundamental doctrine of salvation. Faith in God, faith in the atoning sacrifice of Jesus of Nazareth, the necessity of personal purity, and repentance, baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost and every other principle and doctrine taught by Christ and his apostles.

It has not been necessary to call a convention of the elders of the Church to consider fundamentals in order to enrich the articles of our faith. They will be the same in all dispensations of time; and will lead the people of the world to spiritual growth and happiness. Joseph Smith did not permit the message God had given him to be throttled by any power, social, economic, or military; though his lot was persecution, hounded, driven and plundered by his enemies, he bore solemn testimony until death that he had seen the Father and the Son in glorious vision, that holy men as ministering angels had visited him and conferred the authority of the holy Priesthood upon him with all the keys and powers of former gospel dispensations, and that under their direction the Church of Christ had been established never more to be thrown down. We Latter-day Saints are his witnesses that these things are true.

In the days when Christ was upon the earth he called the attention of the Scribes and Pharisees to the fact that many of them said in their hearts, had we lived in the days of the prophets, we would have done differently than our fathers. But he said unto them:

"Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers

with them in the blood of the prophets. Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Ye serpents, ye generation of vipers, how can you escape the damnation of hell?"

Joseph Smith undaunted and unafraid went to a martyr's doom in 1844. Future generations, no doubt, will adore the name of the prophet of this dispensation whom their sires put to death.

Missionaries of the Church are calling the attention of the world to these great truths and warning them of the judgments that are about to come upon the earth. This year is the centennial anniversary of the visit of the Angel Moroni to the Prophet Joseph Smith, preparatory to the bringing forth of the Book of Mormon. In our mission, the Western states, we have stressed the coming forth of this volume of scripture, this new witness for God, and kept it prominently before the people. Some of our friends have been wrought up in their souls and have endeavored to stay our progress. One such was kind enough to distribute a little pamphlet through the eastern part of South Dakota. I desire to read a portion of what appeared in the article. It was unsigned:

"In spite of their awful doctrines, they get followers. There are multitudes of poor, deluded folk that want something different. They are easy prey to the schemes of men and devils. The 'Mormons' are skilled deceivers. They use the Bible to teach repentance, faith and baptism, but hold back their awful doctrines. They teach that God once was as we are now, and that we may become what God is now. They teach that we have a heavenly Father and a heavenly Mother."

That is an awful doctrine isn't it? I have not time to read all of this pamphlet. I call your attention to the closing paragraph.

"They say that Joseph Smith can make scripture as good as the Bible, that God has many revelations, as the Book of Mormon, the Doctrine and Covenants and other publications of their Church. Records are kept of thousands of living persons who are baptized in their temples for the redemption of the dead. Their writings can be produced to show that they teach these things. The above is enough to condemn the whole system; for they set up their writings equal to the Bible and leave place for added revelation. God's word is a finished revelation, and woe to him that adds to or takes away!"

My time has expired. It is not necessary to make any comment in the presence of a congregation of Latter-day Saints. It shows, however, the attitude of the world towards a prophet of God. The crying need of the hour is for inspired men. We have them in the Church of Jesus Christ, and they are leading Israel by the power of God. May the Lord add his blessings, that we may appreciate to the full our responsibilities. Let us turn our faces towards the rising sun, set our hearts like flint against the evils of the world, and endeavor to reduce to practice in our lives the counsels and instructions that have been given and will yet be given at the sessions of this conference, I pray in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

(Of the Presiding Bishopric.)

I rejoice, this morning, that I find my soul in harmony with the remarks of this conference. I thank God for this, and pray that while I shall stand before you, he will assist me in the remarks I may make. Enough has been said already during this conference to assure us our salvation, if we believe and put into practice the good advice and admonition.

In looking over the congregation today, judging from the expressions on your faces, I am satisfied that those who have attended feel that they can go to their homes fully determined to carry out the instructions received. It will not be long before many of us are again plunged into the affairs of business and some will perhaps forget this wholesome, elevating influence.

It was my good fortune to accompany President Grant and others to Canada for the purpose of attending the dedicatory services at the temple, and for four days most of the General Authorities were in meetings almost continuously for from twelve to fifteen hours each day. Every moment of the time was a joy to me, and I thought while there, how easy it would be to keep the commandments of God, if I could constantly be surrounded with such an influence. This cannot be, it seems, for we must labor to provide food and comforts for ourselves and families, and our labors take us into channels where that spirit is not always present. Some of us, I am afraid, feel it is sufficient to keep the commandments of God as they pertain to our spiritual welfare. We attend sacrament meetings, our priesthood meetings and other meetings that are held for our benefit and edification. Our lives are clean in thought and action, yet many times we overlook the fact that it is also necessary that we so live that our every action may be influenced by the Spirit of God. In the world today, it seems, people think mainly of their selfish interests, hoping constantly to get about them those things which will bring luxury and comfort, and in their anxiety to gather about them luxuries, they forget God and the teachings of the Lord and Savior, and sometimes those who are active in their Church work give way to selfishness and greed, when it comes to business activities.

On our way home from Canada, President Grant received a telegram from the Commercial Club, at Great Falls, asking that while there, President Grant and party be guests of the Chamber of Commerce. President Grant answered he had had a hard week and would prefer to spend the evening quietly. But another telegram came, requesting that President Grant and party be guests of the Chamber of Commerce at Great Falls. Upon arriving we were met at the train by a committee who took the party by automobile to the Rainbow hotel, where arrangements had been made to hold a reception. Remarks were made by leading citizens. In their statements of welcome they ex-

pressed a desire to be friendly with the members of the Church, and encouraged them to come to that country to settle. They stated, not those words, but in thought, that they were not concerned with the teachings of the Church of Jesus Christ of Latter-day Saints, but were very much interested with the effect of those teachings upon the members of the Church who had gone there to settle. A leading banker made this statement: "We have discovered that where we have 'Mormon' families in our community, they are a hard-working class of people; they farm intelligently, and confer with one another as to the best method of farming and if need be, they co-operate with one another to get the best results in their farming. Only a few days ago my attention was called to a condition where one of them had been taken sick. His crops were ready to be harvested; he did not have the means to harvest them himself. His associates, seeing his condition, fixed a time, went in a body and harvested the crops and saved them for him. This is the class of people we want to come amongst us. If we have more of them we will have fewer I. W. W's. and Bolsheviks." I do not know whether this man made the statement purely through selfishness or not but I do know he had discovered in those few farmers who had gone there a condition that should always be manifested in the actions of those who believe in the teachings of Jesus Christ.

While this condition is seen by those who hope to make capital out of it, many of us who should see it and feel the importance of cultivating this spirit of fellowship, have very little time to do so. It is through our thoughts and actions that we succeed. If our thoughts are unclean, our actions will become unclean. If our thoughts are selfish, then we will become selfish. We may attend our meetings, pay our tithes and offerings, but at the same time hold ourselves aloof from the Saints, and thus fail to partake of the spirit of fellowship and personal contact, which is so helpful and comes only through mingling with each other in the spirit of friendship as taught by the gospel of Jesus Christ. Whether we are engaged in operating a store, laboring in a professional capacity, or in any other of the activities of life, we should not permit the spirit of selfishness to enter into our hearts. We should look upon our brother in need as one to whom we should stretch a helping hand.

The other day, I heard a man from Los Angeles make the statement: "We must look to Utah for subsistence. Our farming ground is being rapidly built up. Utah must supply our meat, our poultry, our eggs, our butter and our cheese." Many times, when farseeing men in the stakes of Zion have made an attempt to have the people in their district see the importance of co-operation and recognize that they may be more helpful to one another in producing to the best advantage and for the purpose of putting their produce upon the market to the best advantage, there have been some who, in each case, in the spirit of rebellion, refused to lend aid to this movement,

feeling that the leaders had a selfish motive in advising the people in this manner. There are a few in our midst who have this spirit and they mistrust every man who tries to do good, and, perhaps, because of that mistrust, on the part of a few, the large majority, rather than force their ideas upon others, sit back content with looking after their own affairs, and because of this we fail to accomplish all that we might accomplish.

I want to say to you, my brethren especially, that it is just as important for us at times to discuss in our priesthood meetings our local affairs as they pertain to our business, the crops we should raise and the best method of producing or marketing, as it is that we discuss things which pertain alone to our spiritual welfare. In all, we should be guided through prayer, faith and works, remembering the commandments of the Lord to Nephi, as found in III Nephi 18:15-25:

"Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye be led away captive by him.

"And as I have prayed among you even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.

"And it came to pass that when Jesus had spoken these words unto his disciples, he turned again unto the multitude and said unto them:

"Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

"Therefore ye must always pray unto the Father in my name;

"And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

"Pray in your families unto the Father, always in my name, that your wives and your children may be blessed.

"And behold, ye shall meet together oft; and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you and forbid them not;

"But ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft ye shall pray for them unto the Father, in my name.

"Therefore, hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do. Behold ye see that I have prayed unto the Father, and ye all have witnessed.

"And ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment suffereth himself to be led into temptation." * * *

The Lord in his wisdom has given us a commandment which is a guide: (III Nephi 18:28-30.)

"And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it;

"For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him.

"Nevertheless, ye shall not cast him out from among you, but ye shall minister unto him and shall pray for him unto the Father, in my name; and if it so be that he repenteth and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood."

Yesterday, in this building, one of our bishops told us what was being accomplished in his ward by way of teaching the young men, holding the Lesser Priesthood, how to become active in Church work. Young men holding the Lesser Priesthood are generally of an age when they learn mainly through observation. Think of the effect upon these young men just beginning their ministry in the Church, knowing that men should not partake of the Sacrament unless they are clean in their lives and in their actions, when we disobey this instruction; let us partake of the Sacrament often and witness anew that we are willing to take upon us the name of the Lord and keep his commandments.

I see that my time is up. I pray that when we go to our homes we will not feel that it is sufficient for us to labor in a spiritual capacity alone, but that it is also necessary to keep with us such spiritual guidance in our every-day walks of life, and apply to all we undertake to do, the Golden Rule. In the Church of Jesus Christ of Latter-day Saints we are one big family, and to receive the blessings promised should keep in mind that fact, remembering the words of the Savior: "Pray always, lest ye be led into temptations," for no man can pray as God would have him pray, with a spirit of envy, malice or selfishness in his soul.

God grant that through our efforts to serve him we will prove our worthiness to receive his blessings, which I pray in the name of Jesus Christ. Amen.

The choir sang, "Let the mountain shout for joy."

The closing prayer was offered by Elder William L. Rich, of the Bear Lake stake of Zion.

SECOND OVERFLOW MEETING

The second overflow meeting was held in the Assembly Hall at 2 o'clock, October 7, 1923.

Elder John Wells, of the Presiding Bishopric, presided.

As in the morning session the Holliday ward choir furnished the singing under the direction of Charles R. Pike, with Tracy Y. Cannon as organist.

The opening prayer was offered by Elder Don C. Walker, Rigby, Idaho.

The choir sang, "This is the day which the Lord hath made."

ELDER NEPHI JENSEN

(Former President of the Canadian Mission.)

I am truly thankful for the privilege of coming into this holy place on this beautiful day to worship the God of our fathers. I am

thankful that I have in my heart a desire to bow my head and lift my heart in praise to the Maker of all.

I returned home from a mission to Canada last April, rather worse for wear. I was a little better than a corpse and not quite as good as an invalid. But through the mercy and goodness of our heavenly Father, I have been greatly strengthened in my body during the last six months. I am thankful with all my heart for the testimony that I have that God does hear his children who come unto him with broken hearts and contrite spirits, in the times of their need and their distress. I pray that the spirit of our heavenly Father shall attend me in my utterances this afternoon. During my term of missionary service in the Dominion of Canada I learned that there is very little that any of us can do, in and of ourselves, to bring to pass the righteousness of God in the world. I have learned to know that there is only one power anywhere that can really purify and ennable the human heart, and that is the power of God's Holy Spirit.

During the last year or two I have had occasion to read three noteworthy books. All three of these books are addressed to the great theme of "salvaging the wrecked civilization of the world." One of these books was written by a great teacher of psychology, Dr. G. Stanley Hall. The second was written by a distinguished man of letters, H. G. Wells. The last was written by an English philosopher, G. Bernard Shaw. All three of these distinguished men attempt to answer the big question, "How can we save the wrecked civilization of the world?"

G. Stanley Hall gave to his book the name, *Morale*. In it he attempts to show that the spiritual and intellectual wellbeing of the world depends upon physical wholesomeness. He arrives at the conclusion that all that we need to save the world from ruin is more abundant physical health. The professor did not seem to remember that, if the heart is evilly-disposed, the more of vitality and strength there is back of it the more there is of fuel to feed the flames of passion. *Morale*, in the sense in which Dr. G. Stanley Hall uses that word, will not save the world.

H. G. Wells took for the title of his book, *Salvaging Civilization*. Mr. Wells is an intellectualist. He is a profound believer in the supremacy of mind over matter. He believes in education. In his book he goes on to say, in effect, that what the world needs is more education, more enlightenment. Mr. Wells seems to have forgotten that the brighter the mind, if it is attached to an evilly-disposed heart, the greater its power for evil in the world. The recent history of the world written in the blood of millions killed upon the battlefield, and the tears of weeping widows and orphans, confirms the truth, that brightness of mind without rightness of heart leads to frightfulness, and the wreckage of the world.

The last of these writers, the philosopher, G. Bernard Shaw,

took for the title of his book, *Back to Methuselah*. You know Mr. Shaw is an evolutionist. He tells us in his book that there is in operation in the world a universal principle of evolution, social evolution, political evolution, and moral evolution; and that the only reason why the human race is not saved is because men and women do not live long enough. He contends that if man could live a thousand years, so that the process of evolution could do its effective work the race of man would be saved from evil and error. But the philosopher seems to have forgotten that the longer a bad man lives the worse he becomes.

Now, the strange thing, to me, about these three great books is the fact that all three of these writers, of international note, claimed to believe in the supremacy of Jesus Christ as the moral and ethical teacher of the world. Mr. Hall, Mr. Wells, and Mr. Shaw all believe that Jesus Christ was the greatest moral and ethical teacher the world has ever seen. Now, just why these three men should not recommend to the human race Christ's panacea for the ills of the world, I am not able to understand. That remedy is found in one simple sentence in the first chapter of Mark's gospel. In this chapter we read:

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."

In that simple sentence is found the cure for all the ills of the world. In it is found the only medicine that can save this sin-sick world.

When I think about it, I am reminded that sometime ago Mr. Bok, one of our great American writers, made an offer to the world of a hundred thousand dollars for the best plan for bringing peace to the world. Some time subsequent to the publication of this offer, a Florida newspaper came out with a short editorial, in which the writer said, "We win in two words—Stop fighting." You can turn the world from wrecklessness and sin to righteousness and peace, with just two words, "Stop sinning."

Does this command apply to me? Yes. It includes you and me, and all mankind. When you and I and all our neighbors are peaceable the peace of the world will be secure. And, by-the-by, it is not the usual sins that damn the world. I used to say to my companions in the missionary field, "You need not be concerned about the sin of robbing a bank, because you are not going to rob any bank." It is just the little daily sins of you and me, of wrong-thinking, that damn our souls.

Now, one of these little prevailing sins which I have found since I came home is the sin of pride. You know we have a lot of people who worship their automobiles more than they worship God. There

are many who have more pride in their professional skill than they have in the beauty and the truth of the gospel of Jesus Christ. In my profession, I frequently meet young members of the bar. When some of these young men have read two or three law books, and have got about two legal ideas into their heads, they begin to think that they are too wise to take any stock in gospel truth.

Now, you cannot get into heaven in that sort of a spirit. You cannot ride into the presence of God on a high horse. Jesus, the greatest of all teachers, said, "Except ye become as this little child, ye cannot see the kingdom of heaven." What we need is more childishness of heart and less childishness of mind. We need more of old-fashioned humility and devotion in the Church. Humility is nobility.

Just a few weeks ago I was invited to spend a few moments in looking over a splendid Packard sedan, that had cost \$5,000. I did not buy it. A friend of mine was the buyer. Now, while we were admiring this beautiful car, a young man spoke up, "It's heaven inside of it." There are some of our people who seem to think that when they get into a sedan they are in the celestial glory. Now, don't misunderstand me; I haven't anything against the automobile. It is a splendid instrument of utility in the commercial and industrial world. It is also a legitimate source of pleasure used in moderation.

Many of us have become engulfed in the mad swirl of worldly pleasure. Our age is coming to be an age of gratification. It should be an age of glorification. In every age of the world when the children of men have given themselves over to pleasure, and selfish gratification, there has been a marked decadence physically, morally and intellectually of the race. And in every age of the world when mankind have remembered in meekness and gratitude the God of heaven, and have worshiped him, they have progressed and advanced, in all of the fine things that make for the ennoblement of the children of men.

My brothers and sisters, let me make this appeal to you. Be not deceived by the glitter of this vain world. There is a deeper joy than the pleasure of gratification. There is the joy of knowing God, of having sacred fellowship with him through the Holy Spirit. That is the deepest and the purest joy in the world. We cannot have this joy unless we live near to God and serve him and keep his commandments.

I am thankful with all my heart for the humble part I have had in telling the world of the great things of God's latter-day glory. I love the truth; I love this work; I love this people; I love to witness their advancement and their progress; and I pray that God will help us to be true to the truth and faithful to the faith, in the name of Jesus Christ. Amen.

ELDER BRIGHAM S. YOUNG

(President of the Northwestern States Mission.)

My dear brethren and sisters, I feel very grateful for the opportunity I have of standing before you for a few moments and reporting conditions and affairs in the Northwestern States mission. I have come to a realization as never before, of the great value of a human soul. To the degree that I stand at the head of that organization, I have been entrusted with the most precious things that God has in the earth and that we, as parents, possess in our families, your sons and daughters. We are endeavoring, so far as lies in our power and, according to the best judgment we possess, to guide them in those ways that will make of them what God intended they should be.

We realize in the mission field, as in no other place in life, the real meaning of life. And I want to say to you, that your sons and daughters are among the most noble creatures it has ever been my good fortune to affiliate with. They do not hesitate at the performance of any noble duty, no matter how humble or how much it may call for what we term sacrifice. But when I think of that term sacrifice, I am constrained to the conviction that we are entirely mistaken respecting it. We think it is a sacrifice, some of us, to keep our sons and daughters in the mission field. There is no blessing that comes to a father or a mother equal, in my judgment, to maintaining in the mission field for the length of time necessary one of the members of their family, because of the value it is to their family and particularly to the young man or young woman.

There is a great deal of criticism and attack by those who have constituted themselves the judges of this community and this organization and this work. I think the best answer that can be given men who attack this organization, this Church, is the lives and accomplishments of the boys and girls who go into the mission field; because they learn the best, the most vital, the most enduring thing that can be learned in all the world. Your sons and daughters stand up in the communities of Christendom affirming, with all seriousness and in humility, that God has spoken, that they have received a witness of that fact. They have stamped upon their lives the great fact that God is our Father and that their duty to him and his children is the greatest consideration of life. And that duty teaches them the strictest and most beautiful morality. It teaches them honesty: it teaches them service, service to God and his children. Can there be formed or found in all the world a higher idealism than the worship of God and the service of his children? And when people attack this organization and this community, they are attacking the highest idealism known to man, found in the worship of God and doing good to humanity.

We sometimes think that the missionaries are subjected to great

sacrifice. I have an instance in mind. There is in the mission a young woman. She comes from Sevier county. Her name is Velma Nebeker. She is educated, beautiful, and possesses all of the requisites not only for a successful missionary but for a woman fitted to occupy the highest social position, a woman who some day will make her mark and write her name large in the history of this community. She is a paragon of excellence as respects appearance and dress. The mission needed a teacher on the Indian reservation at Wolf Point, a most forbidding place. Our Church sits on a little hill, wind-swept. It is desolate. It is on the great arid bottoms of the Missouri river, mostly of mud, stunted cottonwoods, and poor growth of grass. Inhabiting that particular part of the country is a tribe of Indians, and there has been established among them, or was established during the days of Elder Ballard, of the Council of the Twelve, an Indian school. We have an enrollment of nearly thirty pupils, and we teach from the primary up to the sixth grade. This young woman, among her other accomplishments, is a school teacher. The mission needed just her stamp of woman for the performing of the duties, necessary to the instructing of those little Indian children. I called her into the office. I had been praying for a month as to the selection that should be made, because I recognized its importance. And when I called her into the office—Wolf Point is the most abhorrent to all the missionaries, because it is the most difficult and sacrificial place in which to labor—and said to her, "Miss Nebeker, I want you to go to Wolf Point," her face blanched. The tears shot from her eyes, but she set her teeth and said, "I'll go." She went, and I said to her before she departed, "I want to say to you that when you return from your mission you will say—and I know it now as well as I shall know it in the future—that your labors in Wolf Point have been the very crown of your missionary labor." She is a heroine, and you men and women, parents in Israel, have hundreds of young people out in the mission who are just like that. They do not hesitate at any duty. There is no sacrifice they are called upon to perform that they do not go willingly, depending upon the Almighty not only for the knowledge that they disseminate but for their food and their shelter.

We have recently concluded our great summer work, in which the boys (not the young ladies, because we do not entrust to them that duty) have gone into all the surrounding country, through Oregon, Washington, parts of Idaho, all of Montana, and into British Columbia, proclaiming the gospel without purse or scrip. And I want to say to the parents of these young men and women, if you want to give your sons and daughters the very best, or leave for them and fix in their lives the very best that you can, there is nothing that can be bestowed that will be of as much value as missionary experience. They go out in humility, but they acquire information with great rapidity, and some of our boys who come from the remote dis-

tricts come into the mission field crude, it is true; their grammar is poor; their knowledge of the gospel is almost nil; but in a few weeks you commence to see a fire in their eyes, you commence to see a bearing and a manner in their attitude toward one another and the world, you begin to see an intelligence shooting forth from their whole being that was not there when they came. They improve with remarkable rapidity, and it makes of them the kind of men and women that the world needs for its regenerating, for its saving; because if it is saved, it will be by men and women who possess the qualification and the understanding that these young men and women have who go out into the world as missionaries.

And when they come back to you, they will understand that the highest duty they have to perform is the duty of marriage—parent-hood, good citizenship, as children of God our Father. And it cannot but be that this community will rise to an eminence that has been and will be enjoyed by no other people, because of the younger people of the community and the teachings that they receive in the missionary field which fit them for the great duties of life. They learn that it is themselves who are responsible to themselves and to God for that which they do in life. They learn the value of life. They know what time means. They are preparing for eternity. And I want to say, brethren and sisters, encourage the young people to go on missions.

Do not write discouraging letters to the missionaries as to your circumstances, if it can possibly be avoided; it affects them in their labors; it affects them in the finest duties they have to perform, not only there, but it seriously affects their future. So encourage them, keep them out there, though you may have to struggle to get the money to maintain them. If you do not send them as much as you have been in the habit of sending them, let them live on less; it can be done. There are young men in the mission, and young women, too, who are living on very much less than some others are using. And even though you have to restrict the amount you are sending them, make every effort to keep them in the missionary field.

And to you, brethren and sisters, here at home, I wonder if you are measuring up to the standards of the young men and women you are sending us to the missionary field? Do you have in your thoughts always that God is our Father, that you are amenable to him for every act of your lives? Do you know that we, as we stand, are great radio stations, sending off into the universe just what we are? What we think, what we say, what we do, is written in the great volumes of the future, and you will read it, you will hear again the things that you have said. The things that you have done you will know. The very thoughts of your hearts will be inscribed upon volumes that will live eternally.

Let us remember, brethren and sisters, our duty to God and these children of ours, who are his. They are the greatest heritage

that God has conferred upon us. Let us be careful of them. Let us teach them in the right, so that when we as well as they stand in the presence of the great Judge and he shall say, "What is the judgment of this man?" and another shall say, "What is written on his heart?" that written on our hearts and lives may be the great desire to serve God, to labor for his children to help him in the great work which he has established in the earth, the gospel of the Lord Jesus Christ.

And I want to bear testimony to you that your sons and daughters are the finest objects in all the world. Those with whom I have the pleasure of laboring, I love almost as if they were my very own. Let us cherish them—not only those who are there but those who are here. Our neighbors' children are our children; because they are the children of God. Let us labor and save them and all mankind and enjoy the missionary spirit; for that is the spirit in which God expects all his children who know his truth to labor.

That we may so labor, that we may so live, that we may so help that we may redeem ourselves, our kindred, and help the Lord in this great work is my prayer in the name of Jesus Christ. Amen.

A soprano solo, "O Lord remember me," was sung by Beulah Huish.

ELDER ANDREW JENSON

(Assistant Church Historian.)

A few weeks ago I attended the dedication of the temple at Cardston, Alberta, Canada, and in speaking of the dedication of a temple, we Latter-day Saints naturally ask ourselves the question: Why do we build temples? And why did ancient Israel build temples? Did they erect sacred buildings for the same purpose that we build temples, or why was it that they, even when traveling in the wilderness, erected a tabernacle, which was dedicated to God as a temporary structure in which the children of Israel expected that God would be nearer to them than anywhere else on their camp ground?

The prophets of old frequently sought God on the tops of mountains, and sometimes they would seek him in forests, or even in the caves of the earth. Christ himself, on a certain occasion, took three of his disciples with him to the top of a mountain where the glorious transfiguration took place. At other times Christ went to the top of the Mount of Olives, near Jerusalem, and there poured out his heart in prayer and devotion to God, his Father. Yet the people of God have been trained to believe that while the Lord can be found anywhere, and that we cannot hide in any place, be it ever so remote, where the presence of Deity cannot be felt, there is, nevertheless, something very important attached to the matter of erecting a house to the name of the Lord, even in the building and dedicating of a meetinghouse, a tabernacle, and especially in the building and dedicating of a temple which

is considered the holiest of all structures that we read of in the history of sacred architecture.

THE TABERNACLE

We find that the children of Israel, after they had crossed the Red Sea and were encamped in the wilderness of Sinai (where they spent 40 years), erected a sacred structure in which they could commune with God. The Prophet Moses had spent 40 days with the Lord on Mount Sinai and God had, with his own finger, inscribed on two tablets of stone the ten commandments which Moses brought down from the mountain; and, in order to have a safe place as a depository for these sacred tablets the "Ark of the Covenant" was made and the Tabernacle erected. The Tabernacle was only a tent, 45 feet long by 15 feet wide, pitched in an enclosure which contained about one quarter of an acre of land, as we measure land in America. Inside of that enclosure stood the Tabernacle, facing east. The Tabernacle itself was divided into two parts, of which one part, called the "Holy Place," was 30 feet long and 15 feet wide, while the other part, called the "Holy of Holies" (or *Sanctum Sanctorum*), was 15 feet in width, length and height—thus making a complete cube. This Tabernacle became known among the children of Israel as the "Tent of Jehovah;" it was also called the "Sanctuary" and the "Tabernacle of the Congregation." In that part of the Tabernacle called the "Holy of Holies" was placed the sacred box known as the Ark of the Covenant. It was only a small box about 4½ feet in length and about 2½ feet in width and height, but it was covered with gold. In this chest, made of shittim wood, the two tablets of stone were placed and the priests only had access to it.

TEMPLE OF SOLOMON

The Tabernacle was the abode of the Lord, so to speak, while the children of Israel traveled in the wilderness, and also for many years after they reached the promised land. But in due course of time, after the Canaanites had been subdued, and after the reign of the Judges and King Saul, King David, inspired of the Lord, became desirous of building a house unto God's holy name. The Lord at that time said that he had dwelt in a tent so far, but would accept of a house that might be erected to him, in which his presence might dwell. But David was not permitted to build the house, because of his transgression, and because he had been a man of blood and war. The Lord, however, directed that his son Solomon should build the house which in due course of time was done, and thus came into existence the Temple of Solomon.

Solomon's temple was only a small building measuring about 90 feet in length and 30 feet in width and height. Hence, it was not larger than many of our meetinghouses. But the children of Israel were proud of their temple because of the very costly ornaments with which it was embellished. The temple was practically covered with gold—not simply with gold leaf, but with gold plate—as we understand

it, and was therefore a very costly building when finished, so much so that the enemies of Israel, such as Egyptians, Assyrians and Babylonians, were frequently tempted to take Jerusalem, that they might plunder the temple of its gold and silver, its precious stones and the precious golden vessels used for sacred ordinances in the building. In Solomon's temple, which stood upon Mount Moriah (one of the four hills upon which Jerusalem is built), the children of Israel worshipped about four-hundred years. Then the captivity came, when Nebuchadnezzar attacked Judah with his armies, took Jerusalem, destroyed the temple and carried away to Babylon the golden vessels and the costly ornaments which had been placed in the temple, some of which had been obtained from Tyre, Abyssinia, Egypt and other places.

TEMPLE OF ZERUBBABEL

But at the end of seventy years the children of Israel returned to their native land, by permission of King Cyrus. He told the children of Israel to go back to their land and there build a temple where they had formerly worshipped. So Israel, led by Zerubbabel and other valiant leaders, returned to the land of Israel and there built a new temple, which became known as the temple of Zerubbabel. But some of the older people who had seen the temple of Solomon, and now watched the erection of the new temple, wept because it was not so costly a building as the first temple was. It was a larger structure and contained more walls and more cubic feet by one-third than the temple of Solomon, but the people of Israel did not have the gold and silver and the precious stones to ornament it with. That is why the people wept, and not because the second temple was a smaller building than the first one.

TEMPLE OF HEROD

The people of Israel, after the return from captivity, enjoyed that second temple, known as the temple of Zerubbabel, for something like five hundred years. In the meantime the children of Israel had been deprived of their national independence, had been conquered by the Greeks and afterwards by the Romans, and finally the Romans appointed a certain man to be king of the Jews. He was a wicked man, very wicked, indeed, according to history, but he conceived of the idea, in order to become popular with the Jews, that he would rebuild the Jewish temple. He, therefore, pulled down some of the old walls, and erected them anew, better than before, and then finished them with lavish ornaments. We sometimes speak of this building as the third temple of the Israelites. In one sense it was only one temple, because the three successive buildings were erected upon the same site. Herod simply rebuilt, or re-constructed the former temple. It was this so-called Temple of Herod in which the Savior worshipped, and that is also the temple of which the Savior said that it would be destroyed, because of the wickedness of the people, and that not one stone should be left upon another of the building. Any visitor to Jerusalem today will find that

the Savior's prediction has been fulfilled to the very letter. There is not one stone left upon another of the temple of Herod, nor of the temple of Zerubbabel, but there are remnants left of Solomon's work, certain portions pertaining to the original foundations still being in existence, and in the cavities under the foundation of the temple are the so-called Solomon's stables, where the great king is supposed to have kept his horses. Thus we find in Jerusalem today workmanship dating back to about 3000 years, while the temple of Herod, as you know, was destroyed by the Romans seventy years after the birth of the Savior.

NEPHITE TEMPLES

Next permit me to draw your attention to the Nephites who occupied the land of America. A certain statement made by Nephi and recorded in the Book of Mormon, has caused some criticism or discussion. The Nephites had been in America only a short time, and we estimate that there could not have been more than 300 souls of them altogether at the time that Nephi wrote the following:

"And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things; for they were not to be found upon the land; wherefore it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine."

Many of you brethren who are comfortably fixed financially, could, single handed, build a temple like Solomon's temple with your own means. You might be obliged to follow the example of Nephi in not furnishing the building with so much silver and gold or so many precious things as did Solomon, but I venture to say that it was quite possible for a small number of Nephites to erect a temple as large as that erected by Solomon, omitting the costly ornamentations.

It is also recorded in the Book of Mormon that the Savior, after his resurrection, appeared to the Nephites in "the temple in the Land Bountiful." We do not know how many more temples were erected by them. On my recent visit to South America, I saw a number of temple ruins, and I could not help thinking that perhaps I stood face to face with some of the walls and temple ruins which had been erected by the God-fearing Nephites over 2,000 years ago. Of course, I have no way of proving that these temples were erected by the Nephites, but such was my first thought when I saw the remnants of the temple of the sun in Cuzco, Peru, and other temple ruins elsewhere.

TEMPLES ERECTED BY LATTER-DAY SAINTS

The Latter-day Saints have erected eight temples since the organization of the Church, all of which have been dedicated and used for holy ordinances. Besides these completed temples, three other temple sites have been dedicated, upon one of which a temple is in course of erection, at Mesa, Arizona.

TEMPLE SITE AT INDEPENDENCE

The Church was not much more than a year old when the subject of temple building became popular among its members, as the Lord had commanded his people to erect such buildings. Almost immediately after the arrival of the first colony of Latter-day Saints in Missouri, a temple site was dedicated at Independence, Jackson county, August 3, 1831, but nothing further has hitherto been done toward the erection of that temple, as the Saints were expelled from Jackson county by mobs, in 1833. The temple site is now in the hands of the so-called Hedrickites, but the Saints expect in the future to erect a magnificent house of the Lord in Independence.

KIRTLAND TEMPLE

On the 1st of June, 1833, the Lord directed the Saints to build a temple at Kirtland, Ohio, and on July 23, 1833, the corner stones were laid. In less than three years after that the temple was completed and on March 27, 1836, it was dedicated by Joseph Smith the Prophet. One week later, April 3, 1836, the Savior and other holy personages appeared in the temple and committed sacred keys of the Priesthood to Joseph Smith and Oliver Cowdery. Among others, Elijah, the Prophet, appeared and delivered to the elders named, certain keys whereby the Saints since have been enabled to perform sacred ordinances for themselves and their friends and relatives beyond the veil. The Kirtland temple passed out of the hands of the Saints through persecutions of apostates and mob element. It is a rock building 80 feet long and 60 feet wide; the walls are 50 feet high and the top of the tower is 110 feet above the ground. This temple is situated on an elevation overlooking the surrounding country, about two and one-half miles from Willoughby and 18 miles from the center of Cleveland, Ohio.

TEMPLE SITE IN FAR WEST, MISSOURI

Ground was broken for a temple in Far West, Missouri, July 3, 1837, and the corner stones were laid July 4, 1838. Nothing further was done until April 26, 1839, when the twelve apostles, in fulfilment of a revelation, held a secret meeting or conference on the temple site and re-commenced the building of the temple by rolling a large stone up to one of the corners. This temple, which would have been 110 feet long and 80 feet wide, according to plan, was never built, because the Saints were driven from Missouri, in 1839. The site, however, is now owned by the Church.

NAUVOO TEMPLE

Soon after the Saints had settled in Illinois, preparations were made for the erection of a temple and the corner stones of such a building were laid in Nauvoo, Hancock county, Illinois, April 6, 1841. At the time of the Prophet's martyrdom the walls were up to the win-

dows of the first story, but under the direction of President Brigham Young, the temple was so far completed that the attic story could be dedicated Nov. 30, 1845, and endowments were given in that part of the building during the winter of 1845-46. The whole building was privately dedicated by Joseph Young, April 30, 1846, and publicly dedicated by Orson Hyde, May 1, 1846. No endowment had been given in the Kirtland temple, but the ordinance of washing of feet was attended to in that building. Joseph the Prophet gave sacred endowments to certain leaders of the Church as early as May, 1842, or about four years prior to the completion of the Nauvoo temple.

There was no baptismal font in the Kirtland temple, but such a font was built in the basement of the Nauvoo temple and baptism for the dead performed in it as early as November, 1841. The Nauvoo temple, which was 128 feet long from east to west and 88 feet wide, with a spire 165 feet high, was burned by an incendiary October 9, 1848, and the walls were blown down by a hurricane, May 27, 1850. There is now not one stone left upon another of that magnificent edifice which cost the Church nearly a million dollars.

ST. GEORGE TEMPLE

Although a temple had been in course of erection in Salt Lake City since 1853, it was decided by the authorities of the Church to erect a temple in southern Utah, and the site for such a building was dedicated in St. George, Utah, Nov. 9, 1871, by George A. Smith, and the ground broken the same day. The mason work was commenced March 10, 1873, the lower part of the building was dedicated Jan. 1, 1877, and the whole building was dedicated April 6, 1877, by Daniel H. Wells. This temple is 141 feet long and 93 feet wide. The walls, built of red sand-stone, measure 84 feet from the ground to the top of the parapets, and the tower is 135 feet high. Its erection represents an outlay of at least \$500,000.

LOGAN TEMPLE

The temple site of Logan, Cache county, Utah, was dedicated May 18, 1877, and the corner stones were laid Sept. 17, 1877. Seven years were spent in its erection and the building was dedicated May 17, 1884. The Logan temple, which occupies an elevation in the upper part of the city of Logan, is 171 feet long and 95 feet wide. The walls are 82 feet high and there are two towers, the one on the east end being 170 feet and the one on the west end 165 feet high. The cost of construction is estimated at about \$800,000.

MANTI TEMPLE

The temple site at Manti, Sanpete county, Utah, was dedicated by President Brigham Young April 25, 1877, and the ground was broken five days later, April 30, 1877. The corner stones were laid April 14, 1879, but prior to that date much work had been done and considerable means expended in preparing the ground, as the temple is built on the

top of a hill, known since 1849, as Temple Hill, in the outskirts of the City of Manti. This temple, which is visible from nearly all parts of Sanpete Valley is, like the Logan temple, 171 feet long and 95 feet wide. The walls are about 85 feet high. The east tower is 179 feet and the west tower 169 feet high. The building, which was dedicated May 21, 1888, including the preparations of the ground, cost about \$1,000,000.

SALT LAKE CITY TEMPLE

The temple site in Salt Lake City was selected by President Brigham Young, July 28, 1847, four days after the arrival of President Brigham Young in the Great Salt Lake Valley, and dedicated Feb. 14, 1853. The corner stones were laid April 6, 1853, the capstone placed in position April 6, 1892, and the building dedicated by President Wilford Woodruff, April 6, 1893. Hence, the erection of the Salt Lake temple took 40 years and the estimated cost is \$4,000,000. The Salt Lake City temple is built of beautiful granite, quarried in the mouth of Little Cottonwood canyon, about 20 miles from Salt Lake City. It stands on the east half of the Temple Block and occupies a central position in Salt Lake City. This temple is 186½ feet long and 99 feet wide. It has three towers on the east and also three on the west end. The main tower, which is the central tower on the east end, is 225 feet high and is surmounted by a statue of the Angel Moroni. The Salt Lake temple is by far the largest and most costly temple building erected by the Latter-day Saints.

IIAWAIIAN TEMPLE

On the occasion of a visit to the Hawaiian Islands of President Joseph F. Smith, Elder Reed Smoot, of the Council of the Twelve, and Bishop Charles W. Nibley, in the summer of 1915, the erection of a temple at Hawaii was discussed, and on the first of June, 1915, President Joseph F. Smith, in the presence of the two brethren named, selected and dedicated a spot at Laie, on the island of Oahu, for the erection of a temple. The matter was laid before the general conference, held in Salt Lake City, Oct. 3, 1915, and it was then decided by unanimous vote to erect a temple in Hawaii, in the interest of the Polynesian Saints. Work on the building was begun early in 1916 and the temple dedicated by President Heber J. Grant, Nov. 27, 1919. The Hawaiian temple is situated on an eminence commanding an unobstructed view of the ocean. It is built in the shape of a Grecian cross and measures 102 feet from east to west and 78 feet from north to south. The central portion of the edifice, which has no towers, rises to a height of 50 feet and the temple grounds are most beautifully ornamented with all kinds of tropical vegetation.

ALBERTA TEMPLE

A temple site at Cardston, Alberta, Canada, was dedicated July 27, 1913, by President Joseph F. Smith. Later the corner stone was laid, under the direction of Elder David O. McKay, of the Council of

Twelve. The temple, which is built in the shape of a Maltese cross, measures 165 feet from north to south and the same distance from east to west. The walls are three feet thick and the height of the building 110 feet. Like the Hawaiian temple it has no towers. The sacred edifice was dedicated Aug. 26, 1923, by President Heber J. Grant, in the presence of many of the general authorities of the Church. This temple, known as the Alberta temple, occupies, like all other temples, of the Latter-day Saints, elevated ground, which overlooks much of the surrounding country, and has cost about \$782,000. It is the first temple erected outside of territory belonging to the United States, and it is considered quite appropriate that a temple should be built in a British dominion, as the British Empire has contributed so many thousands of faithful converts to the great latter-day work.

ARIZONA TEMPLE

The site for a temple in Mesa, Arizona, was dedicated December 1, 1921, by President Heber J. Grant and is now in course of construction. The corner stone will probably be laid next month.

Now, just a word or two in conclusion: The Latter-day Saints having erected eight temples in these last days, and knowing now for what purposes temples in our day are erected they should be energetic in attending to the sacred ordinances which have been revealed. It is true that the children of Israel built their temples different to ours, as the ordinance work in them was done by men bearing the Aaronic Priesthood, while the temples built by the Latter-day Saints are officiated in by the Melchizedek Priesthood. Consequently, the internal arrangements of the temple of the Israelites were different to ours. The temple erected in Kirtland, Ohio, was also different in the inner arrangements to those subsequently built, but commencing with the Nauvoo temple, and ending so far with the Canadian temple, the interior of all the temples are in most particulars the same, and used for holy ordinances.

May God help us to be true and faithful in the discharge of our duties, regarding temple work, so that we indeed may become saviors on Mount Zion and do what the Lord wants us to do in the temples, while we are trying also to be faithful in all things which the Lord has commanded us, I pray in the name of Jesus Christ. Amen.

ELDER GEORGE S. TAYLOR

(Former President of the New Zealand Mission.)

After an absence of nearly three years from the midst of the Saints of Zion it is indeed a pleasure to have the privilege of once more associating with you and of listening to the inspiring talks which have been given by the leaders of this people.

I will report that the work in New Zealand is progressing in a satisfactory manner. In relation to the elders and sisters who are

laboring there. Brother Young has relieved me of ten minutes of my time by describing the elders and sisters of that mission. You who have boys or girls there have occasion to be proud of them. Of all the things that have been spoken during this conference, my mind has been most impressed with the remarks of President Grant, made at the opening of this conference, wherein he urged upon the Latter-day Saints the necessity of family and secret prayers. I would call to your attention the fact that it was the prayer offered by the boy Joseph Smith which opened this dispensation of the gospel, which brought again to the world the knowledge which they had lost, a knowledge of God our eternal Father and of his son Jesus Christ, that they are living, immortal beings. And it was the prayers of that same boy, the Prophet Joseph Smith, which gave unto us the revelations which are contained in the Doctrine and Covenants. You will find, my brethren and sisters, in studying these various revelations, that they were invariably given in answer to prayer.

Your boys and girls who are laboring in the missionary fields are receiving knowledge that they know that Joseph Smith is a prophet of God; they know that the leaders of this Church are inspired men, called of God to perform the labors of leading this people and teaching them the principles of eternal life.

I have been somewhat surprised, during my experience in that land, to find that quite a number of our boys have never been in the habit of attending meetings; so much have they neglected the opportunities that have been offered them that they have never heard an apostle, or one of the Presidency of the Church, deliver a sermon. Have any of you sons and daughters in this condition? It is doubtless true that many of you are living in remote villages, but question yourselves: have you sons and daughters who have never heard one of the general authorities of the Church raise his voice and address the Latter-day Saints? If so, you are neglecting your opportunities; you are depriving your sons and your daughters of blessings that of right belong to them.

During my labors in that land, I had the extreme pleasure of welcoming to the mission the first of the general authorities of the Church to visit that mission. The work of the Lord has been carried on there for some sixty-two years, and the Saints had prayed times without number that one or more of the general authorities of the Church might be sent, that they might have the pleasure and privilege of hearing their testimony, and we certainly rejoiced in the blessings that were brought to us when Elder David O. McKay of the Council of the Twelve, and President Hugh J. Cannon, paid a visit to that land. During the conference we have heard a number of references to certain inspired meetings that have been held in different parts of the earth. I can testify to you that during the visit of Elder McKay and President Cannon we had one of those inspired meetings. Those who had the privilege of attending that meeting will never forget the

spirit which was poured out and the testimonies which were offered at that time.

I have rejoiced in the labor of the ministry. I know that I am engaged in the work of God, that this Church is the Church of Jesus Christ, and that only through obedience to the laws and ordinances of the gospel, as taught by the Latter-day Saints we can hope for an entrance into and an exaltation in the kingdom of God. I testify of these things, for I know that they are true. I testify that God has heard and answered my prayers and the prayers of the elders laboring in the New Zealand mission, and I testify unto you that if you will seek him in earnestness and in faith, he will answer unto you the desires of your hearts.

May we earnestly seek him is my prayer, in the name of Jesus Christ. Amen.

ELDER CARL E. PETERSON

(Former President of the Danish Mission)

It is now four years and a half since I had the privilege of attending our general conference, and it is over four years since I left for my mission to preside over the Scandinavian mission. Norway and Denmark, four years ago, were called the Scandinavian mission. In 1920, it was decided by the authorities of the Church to make two missions out of the Scandinavian mission, naming one the Norwegian and the other the Danish mission. Copenhagen has always been the headquarters for the Scandinavian mission from the very first time, seventy years ago, when Apostle Erastus Snow came to Copenhagen to open the gospel door to the Scandinavian people. From that time, until the mission was divided, Copenhagen has been the headquarters, and in one sense we may call it yet the headquarters, as far as Norway and Denmark are concerned, because the publications of the Church are still published in the Danish language, and both Norway and Denmark are supplied with the literature of the Church from Copenhagen, with the exception of a semi-monthly paper called *Morgenstjernen* which was published in Norway since it became an independent mission. However, in the first place, it was decided that the *Scandinavian Star* should be the periodical for the two missions, but for some reason permission was given to the Norwegian people to publish their own *Star*, in Christiania. Otherwise, Copenhagen is supplying the mission with all the other books.

We had a wonderful time, a glorious time, a time of rejoicing over in those countries. This is not my first experience in Norway, Sweden, and Denmark; because I have spent over thirteen years as a missionary in those countries, and hence, I am well acquainted with the conditions of the people, and their characteristics. The Scandinavian people are highly educated. They are progressive, indepen-

dent, and intellectual; they have the best school system that can be found in the world; in fact, Denmark stands right at the top of the ladder as far as education is concerned. And I say to you that you cannot go from one end of Denmark to the other and find a normal boy or girl, eight years old, who cannot read and write. I say this because I know it is a fact.

We have enjoyed freedom and liberty to preach the gospel in Denmark as you have right here in the valleys of the mountains. We are not ridiculed. We are respected wherever we go. If you appear as respectable men and women, you will be respected and honored, and in particular by what is termed the better class of people. The most highly educated people are the most tolerant. With them you can have interesting conversations, even from the king on his throne. He is willing to listen to you if you get the privilege of visiting him. It may be connected with a great deal of difficulty and preliminaries on the part of the American minister before you get the privilege, but if you get it, you will be received by him and he will enter into conversation with you relative to the religious, the social, and economic conditions prevailing here in the valleys of the mountains. He will go into details as to the resources of our glorious state. He seems to be familiar with conditions existing here. And he will carry on an interesting conversation, whether you desire to speak to him in Danish, French, German, or Italian or in the English language. He speaks perfectly the English language. So you do not need to be afraid if you go over there, some of you, perhaps thinking that you are scholars—you need not be afraid to employ the most complicated sentences and phrases that you may desire to employ in your conversation, indicating to him that you are highly educated and capable, because he will understand every phrase and word that you can utter to him in the English language and will reply to you in just as beautiful and perfect English as if he had resided in the United States all his life. And we find the same characteristic all through the whole country of Denmark. The people are highly educated, they are tolerant, they are willing to listen to you if you have anything to give them. They care not whether you represent the Church of Jesus Christ of Latter-day Saints or any other church; they will listen to you just as well because you are a "Mormon," as we are called, as if you were a member of any other church; it makes no difference.

The question with the Danish people is this: Has this person who introduces himself as a special representative of a church or of a nation anything in particular to impart to us that we are not familiar with? If he has something new, something interesting, something educational, something poetical, something elevating the Danish people will listen to it with the greatest attention, and you will never be disturbed in any town or village, but you will be protected. In fact, the highest authorities asked me the question whether we ever

had any trouble. I said, "No, never." "But," said they, "if trouble ever should occur, let us know and we will send you all the necessary protection you desire; because you have just as much right and privilege to proclaim the doctrines that you believe to be correct as any other church or denomination."

Oh, there is so much to say regarding the Danish people! And I speak this because I am not Danish. If I were, you would say that I was egotistic, but because I am not, I speak without restraint; because I have found the Danish people, from the king on the throne to the most humble, to be endowed with these beautiful, admirable characteristics. And I say it to you who have ambitions to go to Denmark as representatives of the Church, and ask you to prepare yourselves, because you will go to a people who are highly educated and expect something from you when you come to them; and if you desire pleasure and satisfaction and joy in the ministry in Denmark, you must prepare yourself; for the time has come when the Danish people will never listen any more to illiteracy or ignorance. I say this to you from practical observation and experience. Whenever we have capable elders, people flock in great numbers to listen to them, and on the other hand when we are not favored with such representatives, the meetings are very small, and very few come, and they come only as a matter of duty. Hence, I say to you, "Let us prepare ourselves for the great work that lies before us, because the world is growing along intellectual lines and there are better people living today, yes, more intellectual people living in the world today, than ever before. There are more choice spirits coming to the world today than ever in the past, and there will be still more as the millennial dawn draws near at hand, because they will come here to enjoy the privileges of taking upon themselves bodies to be prepared for the great blessings in store for those who are permitted to enter into the glorious millennial reign of Jesus Christ when he shall come.

Well, I must close. God bless you. I thank you for your attention. I rejoice in having this privilege of attending this most enthusiastic and interesting conference. God's Spirit has been poured out upon all the congregations that I have attended during this conference. I pray God's blessing upon President Grant, upon all the authorities of the Church, and the Latter-day Saints, at home and abroad, that the day may speedily come when righteousness shall prevail upon the earth and truth shall be acknowledged from one end of the earth to the other, in the name of Jesus Christ. Amen.

ELDER JOHN WELLS

(Of the Presiding Bishopric.)

The afternoon has been well spent. We have heard from the previous speakers much that has been very profitable and it is not

my intention to keep this congregation more than a few minutes. Were I to give way to my feelings, I would rather not speak, but as President Grant has sent over six of us to address you this afternoon, I feel that I should not be doing my duty unless I spoke to you.

This conference has been one that will be long remembered. We have been fed with the bread of life. We have received the word of God from those who hold the Priesthood, after the order of his Son, and they have given us instructions concerning our spiritual upbuilding and comfort, and concerning our temporal affairs. The scriptures have been opened to us; the experiences in the lives of our brethren have been given to us with profit and benefit, and I hope when we go home we shall do so determined to put into practice these instructions and take to our families the spirit of this great conference. Let me suggest that around our home fires in the evening, we tell our sons and daughters and others, our impressions of the conference, reciting the instructions and advice that we have received. It is very necessary that this be done, as not more than one out of every forty Latter-day Saints have heard the speakers during this conference.

"Mormonism" is to me a modern marvel; and how did it come? It came from that overwhelming idea of the boy prophet, Joseph, to go into the woods and ask his Father, in faith believing, which church should he join, and in that simple prayer of a boy, and the visit of the Father and the Son who came in answer to that prayer, has brought about this wonderful work of which we are a part. The Lord chose to take an unlettered boy unlearned and unsophisticated in the things of the world, but with a simple child-like faith to start his great work, and on that boy's prayer began the whole structure of "Mormonism."

There is something unique about this great work. It was not split off from any sect or party like nearly all the sects of the day have been, but it came direct from our Father in heaven when the set time had come to establish his great work in the latter days, and the message of the gospel appealed to the honest in heart; to those who were sweet in their lives and habits. Wherever the gospel went, they picked up these rugged, frugal, honest, God-fearing people, and under the influence of the Spirit of the Lord they accepted the gospel and upon them came the spirit of gathering. This gathering came to them as a part of the power and gift of this great work, and will come upon all those who accept the gospel in foreign lands.

Another part of this great miracle of "Mormonism" is to be seen right here in the valleys of the mountains, where men and women who previously held all shades of theories and ideas concerning religious matters, and many of them rooted deeply in the traditions of the world, on hearing the sound of the gospel, their minds were clarified; they understood its principles; they come here and mingle with one another until there has been welded here a solid body of

people with the highest ideas of spirituality and religion that the world has yet seen.

We should be thankful that we have been permitted to come on the earth in this dispensation, when this wonderful gospel, with all its gifts and powers and blessings, has been restored, and we have been permitted to partake of these blessings. Mighty men and prophets of old, men who have headed dispensations and whose works are partly recorded in the Scriptures, have longed for this time; and some have desired to live in this dispensation, when the Lord intended to gather together the works of all dispensations and establish his Church, never more to be thrown down nor given to another people.

Let me ask you, as a bishop, to go home with determination to observe the Sabbath day and keep it holy before the Lord; to pay your tithes and offerings in the time and the season thereof; to sit down alone with your conscience once a month and see what the Lord has given you, and tithe it there and then. Remember your sacrament meetings, and renew your determination to be at the table of the Lord to partake of the emblems of his body and blood in remembrance of his sufferings, and renew your covenants with him. Nothing should interfere with this duty and privilege, for it is a privilege of every Latter-day Saint to be present at the Lord's table to partake of the sacrament and remember of his death and sufferings.

Let us continue that friendly, neighborly, helpful cooperation among the communities of the Latter-day Saints. Let us build up business on cooperative principles of mutual helpfulness and ownership. Let us get rid of some of our envy and pride and let us also get rid of the habit of spending in excess of our earnings. Let us avoid speculation, and if we have spare means to invest, let it be done in well established and well developed businesses and institutions. Let us free ourselves from the bondage of debt. The Lord never intended his people to be in bondage to any community or to any person. We can only keep out of bondage by keeping out of debt.

In the very nature of things we may expect panics. We may expect hard times. The chastening hand of the Lord will be felt throughout the world, but the man who is out of debt, who owns his home, who owns the land he cultivates, who is not borrowing, will not be seriously affected by panics.

Above all, let us train our young people, around the family table, in the principles of the gospel and the obligation we owe to the Lord and to one another as Latter-day Saints, remembering our secret prayers, as well as our family prayers night and morning, for, after all, it rests upon the fathers and mothers of the children of Zion to train them in the fear and admonition of the Lord.

Sometimes I think the world is ripening for destruction, but I do hope and pray the Lord will stay the avenging angels until the honest in heart throughout the world, particularly the House of Israel, have heard the gospel and have had the opportunity of gathering to Zion.

May the Lord bless us. May his spirit be with us. May this conference be one long to be remembered, for its deep spirituality and the influences that have come through associations with one another, I pray in the name of Jesus Christ. Amen.

An anthem, "Christ our Passover," solo by Miss Ellis Timpson, was sung by the choir. Benediction was pronounced by Willard C. Burton, of the Granite stake of Zion.

CLOSING SESSION

The final session of the Conference was held in the Tabernacle on Sunday afternoon, October 7, 1923, at 2 o'clock. President Heber J. Grant presided.

The choir sang the anthem, "Prayer and Praise."

Invocation by Elder Nephi L. Morris, of the Salt Lake stake of Zion.

The choir sang, "The Pilgrim's Chorus."

PRESIDENT ANTHONY W. IVINS

My Brethren and sisters: I feel my dependence upon the Lord, as I stand before this vast congregation of Latter-day Saints. I have thought, since the beginning of the conference, that if answer were needed to the world, the people of the world who do not understand, justifying the faith and works of the Latter-day Saints, these great assemblies of people, which have come together on this occasion would be sufficient.

"IF THIS BE THE WORK OF MEN."

Soon after the death and resurrection of the Redeemer of the world, when he had commissioned his disciples to preach the gospel to all creatures, and their ministry had fairly commenced, they were taken on one occasion and cast into prison. Then people came to the Jewish high priests and said to them: These men whom we cast into prison are preaching among the people, they are healing the sick and causing the blind of see, and working great miracles. So the disciples were cited to appear before their accusers and they took counsel that they might kill them. Then we are told here in Acts that,

"There stood up one in the council, a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space;

"And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

"For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered and brought to naught.

"After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obeyed him, were dispersed.

"And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught:

"But if it be of God, ye cannot overthrow it."

WHY THE SPEAKER THOUGHT OF THIS QUOTATION.

I have thought of that scripture, my brethren and sisters, during the proceedings of this conference, and particularly so because of two clippings which I hold in my hand, taken from recent publications, one of them from a journal which is published by one of our most important religious denominations; the other, from a daily newspaper. From the first of these clippings I read as follows:

OPPOSING THE CHURCH

"Only those who have had occasion to live for a time in a part of the country entirely dominated by 'Mormons' are able to estimate, with any degree of accuracy, the strength and danger of 'Mormon' influence in our Western states. Never have I heard Christ preached, or the necessity of a personal Savior. Never do I hear of missionaries going out to convert people to Christ. They talk only of converting them to 'Mormonism.' In Sunday schools and Church schools emphasis is placed upon the Book of Mormon rather than upon the Bible, and in one text they are explicitly told that the Book of Mormon is higher authority than the Bible."

WHY MAKE RESPONSE?

In the clipping from the daily paper, if it is correct—and I have no doubt that it is—a man professing to be a teacher of righteousness, in a public address recently delivered, referring particularly to the proceedings at the memorial services recently held at the Hill Cumorah, declared that the "Mormon" Church was the most ignorant church in the world, and that the proceedings, upon this occasion, when the one-hundredth anniversary of the appearance of the Angel Moroni to Joseph Smith was commemorated, were all rot, rot, rot. When I read it I thought of this scripture which I have read from the Acts of the Apostles. To this congregation of Latter-day Saints I suppose it would appear unnecessary—in fact I have heard the word ridiculous used—that attention be paid to such statements as these which I have just quoted, and in fact that is true, but it nevertheless does at times become necessary for the Church to make response to statements of this kind, for there are people, many of them good people, people who love the truth and desire it, who are misled and strongly prejudiced because of statements such as this that I have quoted being made by men in whom they have confidence. If those charges were true, if it were true that the Church taught doctrines which led men and women away from Christ, rather than to him, if it were true that the Church encouraged or in any degree endeavored to keep its members in a condition of ignorance, in this age of enlightenment and intelligence in which we live, these criticisms would be justified.

DOCTRINES BEST EVIDENCE

But if on the other hand, they are not true, if they are not founded upon facts, persons making them assume very grave responsibility, for they either discuss questions upon which they are not informed, and in regard to which they are ignorant and thus convey improper impressions, or else they wilfully misrepresent the truth in order that they may prejudice their hearers. The doctrines of the Church are the best evidence of what the Church teaches. The Book of Mormon itself is the best evidence of what it is. The opinions of men may differ in regard to it, but when we take the book itself, when we carefully study it, when we understand its contents, we there find the evidence of its worth, or otherwise. I know that abstract statements, either mine in favor of the Book of Mormon, or yours in opposition to it, would not be sufficient to convince thoughtful minds, people who desire to know the truth of its contents, hence, we go to the Book of Mormon itself. I wonder, and I have often asked myself the question, why people professing to be followers of the Lord Jesus Christ, people whose mission is to bring others to faith in the divinity of his mission, to convert the world to the great truth that he is its Redeemer, I have wondered why men who place so much stress upon this should object when other testimony comes, when other corroborating evidence is produced which justifies their attitude and confirms the very thing that they are teaching; and yet that condition has always existed.

Elder Roberts declared to us this morning, better than I can say it, the importance of this scriptural record, particularly to the people of these United States. It is important also, to the people of the world, for it is given to the world. It is of special importance to the scattered remnants of the house of Israel. It is of special importance to the Jew, for it comes as a message to him as well; and the whole burden of the message which it brings is that great truth that Jesus of Nazareth, born of the virgin Mary, crucified upon Calvary, and risen from the dead, is the Redeemer of the world. The title page of the book itself, if you will turn to it, my brethren and sisters, establishes this fact. This title page, by the way, was not written by Joseph Smith, it was inscribed upon the plates and translated by him as he found it, and it gives evidence to the world of the purpose in its preservation. "It is an abridgment of the record of the people of Nephi, and also of the Lamanites.—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile.

... An Abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven." The special purpose in the preservation of the plates, and the bringing forth of the record in this dispensation is declared to be: "To the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations." That is the purpose of it.

TESTIMONY FROM BOOK OF MORMON

At a time long ago, when the truth was brought into question, the Prophet Isaiah said: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." In the mouths of two or three witnesses shall the truth be established. So I am just going to turn and read here, first from the Book of Mosiah, the testimony which is borne in that book upon this important question:

"For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity, to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight. * * *

"And also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned. * * *

"And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent."

And yet intelligent men, through the publications which they send out to the world, declare that they have never heard Christ taught as a personal Redeemer by the "Mormon" people.

ANOTHER WITNESS

These words of Mosiah were uttered one hundred twenty-five years before Christ, before his birth into the world. Again another witness: A great concourse of people were gathered together upon this continent, discussing the words of the prophets who had declared that Christ, after his crucifixion at Jerusalem, should appear here, when they heard a voice as though it came from heaven declare the Only Begotten of the Father. Casting their eyes up towards heaven, they tell us that they saw a man descending and that he was clothed in a white robe. He came down, stood in their midst, stretched forth his hand, and said:

"Behold, I am Jesus Christ whom the prophets testified shall come into the world. Behold, I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world."

Evidence again of the divinity of the mission of the Redeemer and his teachings in this book.

Now turn over again, long after his death, four-hundred years had elapsed, when Mormon, writing here in the book which bears his name, gives this witness: "And these things doth the Spirit manifest unto me; therefore I write them unto you all,"—addressed to us, the people who live here in the time when this record was to come forth:

"And for this cause I write unto you, that ye may know that ye must all stand before the judgment seat of Christ, yea, every soul who belongs to the

whole human family of Adam; and ye must stand to be judged of your works, whether they be good or evil;

"And also that ye may believe the gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard, that Jesus, whom they slew, was the very Christ and the very God.

"And I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment seat of Christ."

"The Lord hath commanded me, yea, even Jesus Christ."

My brethren and sisters, I might open this book at almost any chapter, almost any page, and read to you there the testimony of one prophet after another, from the time that Lehi left Jerusalem, six hundred years before Christ, until four hundred years after his coming, in which the whole burden of the appeal which they made to their people and the burden of the testimony that they bore, was that in the meridian of time the Redeemer should come, and that through him the bonds of death would be broken, and the people of the world redeemed from the transgression of Adam. It is a wonderful thing that in the face of all of this, men can, in some way, associate as they do the Book of Mormon as a publication tending to lead people away from Christ and from Christianity, despite its contents.

THIS IS CHRIST'S CHURCH.

The Presiding Bishop called our attention, yesterday, to the fact that this is Christ's Church; it bears his name. He opened, under the direction of the Father, this gospel dispensation. This Church was organized for the purpose that the world might know the Redeemer as he is, and be brought to repentance, redemption and everlasting life, through obedience to his gospel. It seems to me that this should set at rest the foolish statements made in this publication to which I have referred. I want the young men and women, if they are here, who are not familiar with the book, and I want the members of the Church who are not familiar with its contents, to know that there is no necessity for alarm because of the unjustifiable things that people say about the Church, for as I said before, the Church must be judged by what it is, not by what people say of it. Those words of Isaiah, uttered more than two thousand six hundred years ago, are just as applicable to us today as they were applicable to the people to whom he spoke: "If they speak not according to the law and the testimony, it is because there is no light in them."

AS TO IGNORANCE

Now, my brethren and sisters, just a word in regard to the statement made by this pretended teacher of righteousness, that the "Mormon" Church is the most ignorant church in the world. I want to ask the people of the world this one question: Can they point to an instance in the history of the past where ignorance and achievement and accomplishment have gone hand in hand? I am sure the answer would be, No. People do not advance in ignorance. People

do not develop in ignorance. So far as I am aware, the Church of Jesus Christ of Latter-day Saints is the first religious body to declare that "the glory of God is intelligence," not ignorance; the first to declare that "men cannot be saved in ignorance." I do not mean to apply that to secular education, but it is only through the proper development of the intelligence of man, assisted by the gift of God, our Father, that men can come to understand his great purposes, the plan of human redemption which has existed from the beginning of time, and its application to us, who live in the dispensation of the fulness of times. I have thought of it as I have looked at these great congregations of people. Looking backward for one hundred years, does the accomplishment of the Church indicate the work of an ignorant people? It is not yet one hundred years since the Church came into existence. Its members at the time of its organization, were very few. It was in poverty, but thank the Lord, not in ignorance. From that small beginning, ask yourself the question: what has been its accomplishments? The people of the great congregation are here, and they are but a small representation of the whole, coming into these mountain valleys, to a place regarded as undesirable by all other people, not going to the Pacific Coast because of the gold that was there to lure people on, not to the great plains and fields of Oregon where it was evident that a country existed which was susceptible of a high degree of agricultural development, but stopping here in these valleys of the mountains, the Church gathered in its poverty. It gathered in from various nations, people in poverty, and from this spot reached out to the north and south, and the east and west, until towns and villages and hamlets sprang up. In every productive valley of the intermountain country, has intellectual development kept pace with the secular development which has occurred. We only need refer, and we do so with pride, to the educational status of the State of Utah today. There may be states which are slightly in advance, there may be states which have accomplished slightly more, but no other people under similar circumstances have developed a system of education equal to that which has been developed by the people of these intermountain valleys, by the Latter-day Saints who came here in their poverty. I say it without fear of successful contradiction.

AS TO PATRIOTISM AND DEVOTION

What does the record of their past history show, their record as devoted and patriotic citizens of the country in which they live? The great Mexican war—we would not regard it as a great war now, although in a sense it was at the time—came just when the Latter-day Saints were moving in their poverty with their families to seek a home here in the west. When the call came for men they gave them in the service of their country, a thing with which we are familiar, but which the world knows very little of. Those five hundred members of the Mormon Battalion accomplished a march which we are told is

without precedent in the history of the world, the circumstances under which it was accomplished considered.

The war of the Rebellion came, and the Latter-day Saints remained steadfast to the government, offered and gave their services. The war with the Philippines came, the "Mormon" people did their full share in bearing the burdens of that war.

Then came the great World War. The government asked Utah for seven hundred forty-six men for the United States Army. She furnished two thousand, two hundred forty-four men. The government asked for one hundred twenty-six men to go into the marine service and the State furnished three hundred forty-six. Independent of this, Utah furnished one battery of artillery composed of one thousand five hundred men. The total number of men asked for was eight hundred seventy-two in all branches of the service, and the State furnished four thousand eight hundred thirty-one men. The Red Cross asked us for three hundred fifty thousand dollars, and we gave them five hundred twenty thousand dollars. The first Liberty Loan apportioned us six million, five hundred thousand dollars, and we took nine million, four hundred thousand dollars of that issue. The second Liberty Loan asked us to take ten million dollars and we took sixteen million, two hundred thousand dollars. The Young Men's Christian Association and other similar organizations asked us for one hundred thousand dollars, and we gave them one hundred five thousand dollars. The request was made that we furnish seventeen million one hundred thousand dollars, and we gave twenty-six million two hundred ninety-one thousand dollars. The third Liberty Loan came after this in which an equal proportion was given. This does not include the liberal contributions made by the auxiliary associations of the Church. It does not include the large amount of wheat which had been accumulated by the Relief Societies of the Church, the only incident of such a character that occurred in the war, or could occur in the world, for there was no other body that had so gathered together a large quantity of wheat that could be turned over in bulk in case of emergency as was done at that time.

NOT THE WORKS OF IGNORANCE

I quote these figures, my brethren and sisters, as a part of the evidence. The evidence, the law and the testimony are here to show that the works of the Latter-day Saints have not been the works of ignorant people. I myself have gone into a country where, for three hundred years there had existed what was called a high degree of civilization. I did not see a plow that was not made of wood and being pulled by oxen, with the yoke lashed to their horns. I did not see a modern wagon, but the old-fashioned carts and the old-fashioned plows, with which people plowed and bore their burdens in the valley of the Nile, thousands of years ago. Twenty years after the time that eight small "Mormon" colonies were established in the north of Mexico,

they had accomplished more, looking to the advancement and development of that people in the introduction of modern methods of agriculture, modern agricultural machinery, improved varieties of fruits and grains, than had been accomplished before since the day of the conquest; evidence sufficient of the intelligence, the integrity, and the industry of the Latter-day Saints. "By their fruits ye shall know them." That has always appealed to me as a definite and certain law. Ignorant people do not accomplish the work of intellectuals, and vice versa.

So I wonder what can be the mental process by which a man reaches the conclusion that the Latter-day Saints are the most ignorant people in the world. It is not a new thing; it has been going on since the beginning of time, since the organization of the Church, and I expect will continue to go on just the same; and that is another thing that the Book of Mormon here tells us will occur, and another one of the evidences of the truth of this book; for it seems to provide for just about every criticism that can be made. Moroni, the last man to write in it, says:

"The Lord hath commanded men, yea, even Jesus Christ.

"And I said unto him: Lord, the Gentiles will mock at these things, because of our weakness in writing; for, Lord, thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them:

"And thou hast made us that we could write but little, because of the awkwardness of our hands. * * *

"And when I had said this, the Lord spake unto me, saying: Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness."

This has been exemplified many times in the history of the Church.

This book, as has been testified before, is the very embodiment of the spirit of Americanism. We hear a lot about that in these days. In its simplicity it lays down those fundamental principles of democracy upon which every republican form of government must be based and founded. It teaches us that there should be no king to dictate upon this land. It teaches us that the will of the people, the voice of the people shall govern, and that minorities should submit to majorities. It teaches us also that the time may come when majorities will go wrong, "and when that time cometh," saith the Lord, "then my judgments shall hang over this people."

FEET UPON SAFE GROUND

Now my brethren and sisters, where differences of opinion exist, whether it be in regard to our temporal affairs or whether it be in regard to spiritual affairs, or faith in God, by which we hope to attain to eternal life in his presence, there must be some basic law to which we can refer and from which there can be no further appeal, which is the end of controversy; otherwise I may assert and you may

deny, and controversy would never cease. As it applies to our civil affairs, the temporalities and their control, that tribunal is the civil law, the law which we ourselves have made. As it applies to God and his purposes, the law is his written and spoken word. From it there can be no just appeal. So in civil affairs we honor and respect and uphold the civil law, and in things which pertain to the word of the Lord we adhere to his written word, as it is contained here in the Bible and in the Book of Mormon. The Book of Mormon has been before the world now for nearly one hundred years. No one has ever pointed out an error in principle that is in it. Men may ridicule, they may scoff, but that does not constitute argument, nor evidence. They are the last arguments to which the vanquished always resort—ridicule, abuse, misrepresentation; and I suppose they will be applied to us.

So I feel that our feet are upon perfectly safe ground, that all that has been said in testimony of the divinity of the mission of Joseph Smith, and the bringing forth of the Book of Mormon, is true. I know it to be true, the opinions of men to the contrary notwithstanding. The time will come when men will know it to be true—just as the last words in the book tell us that it will. Let me read this last communication to conclude my remarks. These are the words of Moroni:

A CALL TO COME TO CHRIST.

"I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?

"I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation.

"And God shall show unto you, that that which I have written is true.

"And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing.*

"Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.

"And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.

"And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal judge of both quick and dead. Amen."

Solo by Louise Watson, "The words of our God endureth forever."

PRESIDENT HEBER J. GRANT

There are five members of the First Council of Seventy that have not had the opportunity of speaking to us, and I had the names of some of our honored returned missionaries who have presided in some of the foreign missions, on my list. Time will not permit of our brethren speaking to us, as I am sure they would like to do, but we are going to stay here—those of us who are not so hungry that we are anxious to get away—until we hear from these brethren of the First Council of Seventy.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy.)

I have been impressed with the testimonies that have been given during the sessions of this conference. I believe firmly not only in the gospel of Jesus Christ but in the destiny of the Government of the United States. I am impressed more and more with the truth that the advent of the Government of the United States in 1789 was the great fore-runner of the restoration of the gospel of Jesus Christ.

I remember reading of the sinking of a German submarine by an American boat, in 1918; and the sailors and soldiers of the German government were finding a watery grave. The American boat put to and ran up on one of the masts a signal with the words: "Wait, we are coming to save you." And, sure enough, the American sailors, in life-boats, put towards the spot where the German submarine had been hit, and, in a few moments, the German sailors were placed in the life-boats and brought safely to an American boat, given food, and were assured that their lives would be spared. In commenting on this incident, the President of the United States declared that the policy of the American army and the American navy should be to spare German lives wherever they could.

I have often thought of that event in our history, because I believe it is a symbol of Americanism. I know it to be the spirit of the gospel of Jesus Christ. It is the spirit of true Americanism.

In reading recently the Constitution of the United States, I thought of the eloquent words of James Russell Lowell when he was at the court of France. Guizot, the French statesman, said to him: "How long will the Government of the United States endure?" And the reply of James Russell Lowell was: "Just so long as the ideals of the founders of this government endure." This incident has been told in the remarkable letters of the great statesman Guizot, and it is something for us to remember.

I believe that the English speaking race, represented by Great Britain and the United States, will be the race that will bring peace to the world. The United States will work hand in hand with Great Britain, the nation that has stood for freedom and liberty—from the

days of the Witenagemot, or the assembly of the wise men, of Alfred the Great, when that great king declared that the laws of England should be based upon the Ten Commandments. The Magna Charta, the Petition of Rights, the Bill of Rights, the Constitution of the United States and its forerunner, the Declaration of Independence, all are the expressions of a liberty-loving race, which is intuitive. It is stamped in the very soul of the English speaking race. From time of old to the present, the English people—the British and the Americans—have stood for the highest ideals of liberty and freedom and are standing for them today.

Chief Justice Marshall on one occasion declared that the reason the Americans understand liberty and freedom is because their laws must be the expression of the economical, social and intellectual ideals of the people. When the Latter-day Saints came to these valleys the very first law was an economic one. It created roads and bridges. And another law established the first university west of the Missouri river. It was a law that was an expression of the intellectual life of the people, and I believe with all my soul that the words of Chief Justice Marshall have been exemplified in the history of the "Mormon" people. Their laws have always been just; they have been expressions of the lives of the people who have tried to live right, who have aimed to live justly and up to the very highest ideals that a God-given religion could place in their hearts. I believe that the "Mormon" people, in a sense, were the forerunners of that great ideal which today our nation stands upon. The Constitution of the United States was not a league of friendship, but it was a document that bound the states together in one great union; and though it took many years to work this idea out, and finally a great civil war to maintain it, it was the ideal of Washington, and of Hamilton, and Chief Justice Marshall and Abraham Lincoln.

Following down that early period when the Church was organized and which grew in the wilderness, Joseph Smith, Brigham Young, Orson Pratt, and the host of other Americans who had come from New England stood for that expression of liberty. The Constitution of the United States is the embodiment of the organic law of the land, which is the highest expression of our civic and political liberties, whereby we live under government and whereby we come to know equality and justice.

The Latter-day Saints stand for Americanism in the true sense of the term. A great French economist declares that the five institutions of civilization are the home, industry, the state, the school, and religion as expressed in the church.

I bear you my testimony this day that our history proves, that we as Latter-day Saints have not only taken a stand firmly for the Constitution and the Declaration of Independence but have given meaning to those great documents. The pioneer history of this state declares that we stand for the five institutions of civilization, because by them and

through them we may go back to our God, for one of these institutions is religion, and our religion, as we understand it, and as we hold it sacredly in our souls, comes in its purity, in its dignity, in its power from God whom we worship. And so, we are Americans, and the words of Lowell will be true so long as America is Christian; so long as we live to the ideals of our fathers America will live and it will be preserved forever and ever. The Abby Genty, the great French lecturer and scholar of the time of the French revolution, when he was noticing the beauty and grandeur of the new American government, in contrast to the government of France, declared that the new nation across the Atlantic would not only be the nation that will usher in the new political and civic liberty of all the world, but it will be the nation to re-establish the gospel of peace and the laws of Jesus Christ. Amen.

ELDER CHARLES H. HART

(Of the First Council of Seventy.)

We have been instructed, admonished, and at times thrilled, by the exceptionally good talks we have heard, even from the beginning of this conference. Our thoughts have naturally turned, at this centennial season, to the circumstances connected with the coming forth of the Book of Mormon. Those not of us have tried to account for the phenomena of "Mormonism" upon some theory other than the true one, just as they attempted to explain away the Savior and his works. The argument against the Savior has been briefly stated and answered thus:

"Upon the theory that Christ was a mythical person, the result of the fancy and fairy stories of his disciples after his death, then we must conclude that the leader of the greatest movement for the converting, purifying, inspiring and uplifting of the race which the world has ever known is the product of myth, fancy, overwrought imagination, and pious disposition. If this be true, then it is also true that error is better than truth, and the race moves upward under the beneficent influence of falsehood. But this absurd and untrue theory which forces such conclusions must be rejected."

The same argument may be applied to the rise and growth of so-called "Mormonism," said by Professor George Trumbull Ladd, of Yale University, to be one of the most remarkable phenomena of the Nineteenth century. It has been peculiar in the way it has announced foundation principles, contrary to the belief held by the world. Let me illustrate: Judge Samuel Chase, a United States Circuit Judge, in passing the death sentence upon one John Fries, convicted for treason, at the beginning of the last century, used this admonition, which fairly expresses the Christian doctrine as held at that time, as to repentance after death. Said Judge Chase to the prisoner:

"I suppose you are a Christian, and as such I address you. Be assured, my guilty and unhappy fellow citizen, that without serious repentance of all your sins, you cannot expect happiness in the world to come; and to your repentance you must add faith and hope in the merits and mediation of Jesus

Christ. These are the only terms on which pardon and forgiveness are promised to those who profess the Christian religion. Let me, therefore, again entreat you to apply every moment you have left in contrition, sorrow and repentance. Your day of life is almost spent and the night of death fast approaches. Look up to the Father of mercies and God of comfort. You have a great and immense work to perform and but little time in which you must finish it. There is no repentance in the grave, for after death comes judgment, and as you die so must you be judged. By repentance and faith you are the object of God's mercy; but, if you will not repent and have faith and dependence upon the merits of the death of Christ, but die a hardened and impenitent sinner, you will be the object of God's justice and vengeance. If you will sincerely repent and believe God has pronounced his forgiveness, there is no crime too great for his mercy and pardon."

This expresses the supposed Christian doctrine that "as the tree falls, so must it lie." Judge Chase afterwards became a Justice of the Supreme Court of the United States. Enemies sought his downfall, and he was impeached and tried before the United States Senate. At least two counts in the indictment against him grew out of the trial of the Fries case; but there was not one word of criticism as to this sectarian doctrine just quoted. I thought last evening, as we listened to the beautiful compilation of our scriptures by Brother Widtsoe and presented in the oratorio, what a striking contrast between the old dogma of no repentance after death and our present conception of the Spirit of Elijah.

They have sought to explain away so-called "Mormonism" upon various theories. Years ago we had to meet in discussion of the myth of the "Manuscript Found." To-day, we need pay no attention to that. For example, in the late popular history of the United States, issued from Washington, D. C., in eleven volumes by the American Educational League, with Doctors Willey & Rines as the learned editors, no attention is given to this old "Spaulding romance" except to consign it to the rubbish heap. As an illustration of the futility of the efforts of those who fight the Church, it must seem like the irony of fate to such men as Theodore Schröder—a lawyer of this city of a score of years ago, who spent much time and money in developing the false theory that Sidney Rigdon was the author of the Book of Mormon,—that his writings should be cited as authority for the rejection of the Spaulding myth but his own theory not so much as mentioned by the United States history referred to.

We heard this afternoon from the article read by President Ivins the statement that the Latter-day Saints place reliance in the Book of Mormon. Well, we have learned that it does throw light upon the Hebrew Scriptures. For instance, in the Beatitudes: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The Book of Mormon version is: "Blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven." And again, "Blessed are they who do hunger and thirst after righteousness, for they shall be filled." The Book of Mormon adds, "with the Holy Ghost." And so we

might go on with several other examples. During the past month the *Literary Digest* presented four translations of the Beatitudes in parallel columns. It seemed to me that no additional light or beauty are thrown upon the earlier translations; and yet through the Prophet Joseph we have the significant version I have referred to.

In connection with what President Grant said, in reference to spiritual manifestations at certain European conferences, it is easy for me to understand how that could be. If I may have a moment more, I would like to give a personal testimony of coming into the presence of the late President Joseph F. Smith, on one occasion at a quarterly conference held at Logan. I had just returned from a long itinerary and was as weary as it has ever been my experience to be—both in body and in mind. As a result of the influence of the Holy Spirit which was enjoyed by President Smith and his audience, at the close of that meeting I was as free from all sense of weariness as I had ever been. In a studied effort I could not detect the slightest indication of fatigue either in body or mind. My time is up. May the Lord bless us, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

(Of the First Council of Seventy.)

My brethren and sisters, when I look out upon the faces of this vast congregation, I am deeply impressed with the power and the influence that seems to be felt by all who are present. There must be something peculiar about the Latter-day Saints, for whenever they gather together there is a power and an influence that is felt by all who are present, that is peculiar to us. I have been led to reflect: what is it that is different from the gatherings of those who are not of our faith and the gatherings of a nature other than these religious conferences? And the answer has come to me: It is because the great multitude of people that congregate, that come together upon these occasions are men and women who have faith in God and have repented of sin, who have received a remission of those sins in the waters of baptism and after that they have received the gift of the Holy Ghost by the laying on of hands. It is then the presence of the Holy Ghost, the Spirit of God, that animates these general assemblies of the Latter-day Saints and characterizes them as different from all other gatherings of people throughout the entire world; for in no other church are there people who have been thus blessed and favored of the Lord, for they have not received the gift of the Holy Ghost.

Among the different things that were contained in the message of the Angel Moroni to the Prophet Joseph Smith on that notable night of September 21, 1823, was the reference to the holy scriptures, wherein it was set forth that the day was nigh at hand when Elijah the Prophet would come and restore the keys of the turning of the

hearts of the children to the fathers and the hearts of the fathers to their children. When we realize how completely this has been fulfilled, it adds to the numerous testimonies which we have received of this great work of the Lord. Surely the Prophet, at that early period of his life, could not have comprehended to any marked extent, the great work that was involved in those words. Temples have been erected and work has been done in those temples for millions of people. We build these places and we call them holy, erected to the name of the Lord and dedicated unto his service.

The people who have been blessed by receiving the gift of the Holy Ghost are called Latter-day Saints. What do we mean by Saint? We mean a sanctified being, or a holy being. Faith in God, repentance from sin, baptism by immersion for the remission of sin and the reception of the Holy Ghost will make them worthy of the name by which the Lord permits them to be called. Do we have that name because we are sanctified beings? Oh, no; but because we have started out right and are in the process of sanctifying ourselves and preparing ourselves to dwell in the presence of God. A sanctified being, a holy being, is one whose sins have been remitted, one who has been made holy by receiving the gift of the Holy Ghost.

Wherever the Lord plants his feet it becomes a sacred and holy place. What was it that the Lord said to Moses at the time of his appearance in the burning bush: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Only those who are holy are permitted to stand upon holy ground. Strangers who come into our midst wonder why they may not go into the temples that we have erected. They marvel that the doors are closed against them. Many who have been in our temples before their dedication have also wondered why they may not continue to go there. Strangers do not always understand it, but this is the reason: Because they have not been sanctified by having sealed upon them the gift of the Holy Ghost. This permission is given only to those who have received this marvelous gift, and many who have received the gift of the Holy Ghost by the laying on of hands, unless they have retained the remission of their sins by living right, are not permitted to stand upon that holy ground. Who then shall enter into the temple of the Lord? I find an answer to that question in holy writ, where a question is asked somewhat similar in its nature:

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

"He shall receive a blessing from the Lord, and righteousness from the God of his salvation."

Brethren and sisters, it becomes necessary, then, that we not only receive the gift of the Holy Ghost, but that we retain it by retaining the remission of our sins. Let us then, be prepared and worthy

to go into these sacred houses, and carry out our part as suggested in the message that was given to us through the Angel Moroni, when the Prophet Elijah should come and enable us to go into these houses and perform the labors, not only for the dead, but also for the living.

God help us to be worthy, I pray in the name of Jesus Christ. Amen.

ELDER SEYMOUR B. YOUNG

(Of the First Council of Seventy.)

My brethren and sisters, I have been deeply impressed with the remarks of my brethren during this conference. The impression was made at the beginning of the service in the remarks of President Heber J. Grant, and so on each day, each session has added to my pleasure and happiness in listening to the wonderful testimonies that have been borne. I was reminded this afternoon of the chivalry of the American people, of the American soldiers and the American sailors during the Spanish-American war, at the great naval battle in San Diego harbor, at the conquering of the Spanish navy, and the taking of many prisoners. During the very heat of that terrible naval engagement the Spanish ships, many of them, were set on fire and the sailors were seen clinging to the rigging and to the bows and bulwarks of the vessels, and jumping overboard to save them from being burned. The American sailors began to shout for victory, but Admiral Schley issued the command that they should cease shouting, for could they not see their fellow men clinging to burning vessels and going down into the ocean to their death! So the shouting and the hurrahing ceased. After the close of the war, thirteen thousand Spanish prisoners were found in the possession of the American forces, and by order of that Christian gentleman, President William McKinley, those prisoners were taken to a place of safety and there fed during the winter, kept in good comfortable quarters, and in the following spring, placed in American vessels and conveyed home to their own country to the shores of Spain without cost to themselves or to the country from which they came. That was an ideal of President McKinley. I have always felt to honor him as a true Christian gentleman. He made a journey across the plains and through this western country, and had appointments to speak in different places in the West, Salt Lake among the rest, but while in California, his wife was taken severely ill, and he had to hurry home, and therefore his engagements were canceled. I went to Ogden to see him as he passed through that city, and I heard him speak a few words from the rear platform of his car. I was still more impressed with the dignity, with the scholarship and with the tenderness of that great man, the President of the American Republic.

Now as to the gospel:

In fulfilment of the prediction of Malachi, as quoted to the Prophet Joseph Smith by the Angel Moroni, Elijah the Prophet appeared to

Joseph Smith in the Kirtland temple, and committed to him the keys of the restoration of the ordinances for the dead. Today we are witnesses that there are six temples now finished and dedicated in which ordinances for the dead are ministered. On the 26th day of July, two days after the pioneers landed in this country, it is said that President Brigham Young, the great pioneer of the west, placed his cane on the position on this block where the temple now stands and said: "On this spot we will build the temple of the Lord," and although he lived to lay the cornerstone and dedicate it at the beginning of the building, he did not live to see its completion, but he led in the dedication of the first temple that was completed in Utah. That was in 1875, if I remember rightly, the temple of St. George was dedicated, and he presided at the dedicatorial services. Then further on came the dedication of the Logan temple, under President Taylor, then the dedication of the Manti temple, under the President of the Twelve, Wilford Woodruff; then came finally the fulfilment of that wonderful vision of President Woodruff's. He said in relating it, that some years before the Salt Lake temple was finished, he saw himself seated on the front steps of the temple. President Brigham Young came and said to him: "Brother Woodruff, take the keys and unlock the doors of the temple, and bid the people enter." President Woodruff in relating this at the dedicatorial services of the temple, said he was very much surprised that he should be commissioned to dedicate the Salt Lake temple, while President Taylor was still living; but when the temple was finished, in 1893, President Taylor had passed away to his eternal and great reward, and President Woodruff had been elected and ordained President of the Church of Jesus Christ of Latter-day Saints, under the inspiration of the Lord Almighty. Then he said he could see why he was commissioned to dedicate that holy house, years before its completion. President Woodruff dedicated two temples, one at Manti and the one in Salt Lake City. President Taylor dedicated the Logan temple; and now recently our beloved President Heber J. Grant has led in the building and the finishing and the dedication of two other temples, one on the Hawaiian islands, and one in Canada. I pray with all my heart that he may live to dedicate very many more. When I visit our temple here in Salt Lake, which I take the opportunity of doing occasionally, I rejoice to see the anxiety that seems to possess the people in prosecuting this work for the redemption of their dead kindred. This temple and, I believe, all the other temples are filled to their capacity in this glorious work of redemption for the dead. I am satisfied that this is but another great evidence of the truth of the gospel and of the divine organization of the true Church of Christ under the inspiration of the Prophet Joseph Smith. These great events of building new temples and dedicating them, and the gathering of the people to these sacred buildings to perform their duties and their obligations to the dead, are additional evidences to me of the truth of "Mormonism."

But beyond and far greater is the knowledge that I possess in my own heart, that the Lord has revealed to me in the inmost recesses

of my soul, the truth of the everlasting gospel as proclaimed now by the Latter-day Saints. The divine mission of the Savior, the great mission of the Prophet Joseph Smith, are facts brought to my mind as vividly and as earnestly and as truly as the thought and the knowledge of my own existence. I know today that God lives, I know that Jesus Christ is the Savior of the world; I know that Joseph Smith was divinely inspired as a prophet of God. May the Lord increase this knowledge for us all, I pray, and make our testimonies bright and real and sure, that we may be encouraged to go on with the great work in which we are engaged, until the redeeming power of the gospel of Jesus Christ shall reach the uttermost parts of the earth, and every one of our Father's children shall have the privilege of receiving these great truths, and thus bring to pass their redemption, I pray, through Jesus Christ, our Lord. Amen.

PRESIDENT HEBER J. GRANT

I regret exceedingly to have had to limit the time of any of the brethren in these conferences. I am sure that every speaker, judging by myself, would have been pleased to occupy more time in talking to the Saints. When we stand up to speak and the Lord blesses us with the light and inspiration of his Spirit, it is rather a difficult matter not to want to talk and keep on talking. I confess freely, that it is very seldom when I am addressing the Latter-day Saints, that I do not have very many ideas come into my mind that I would like to express; but I feel the necessity of not continuing my remarks, as a rule, longer than I have done in the past. I therefore regret that it is not possible to give the brethren the opportunity and the chance to more fully express themselves; but I am sure that many of them who have been limited to ten minutes have done themselves proud, under the inspiration of the Spirit of the Lord, in testifying to us during the short time that was allotted them.

Now to the law and testimony as we believe in it.

BELIEF OF THE LATTER-DAY SAINTS

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men, on the right of property or life, to take from them this world's goods, or put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship."

"We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the rights of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assaults and encroachments

of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded."

I spent considerable time while Brother Ivins was preaching, looking through a lot of old papers for a few words that I wanted to read to this congregation. It fell to my lot to be honored, by playing a game of golf with the President of the United States. It also fell to my lot, when a very noted attorney, Judge James A. Emery, came here to make a very important speech as an industrial expert, to be invited to play a game of golf with him. And after playing that game of golf, I had the privilege of hearing him deliver his speech at the Country Club. He expressed pleasure in coming back to Utah and he announced—I do not know that I can give his words—that the people of Utah stood like a great rock in the ocean against the waves of discontent.

A ROCK OF CERTAINTY.

I just wish to read one little tribute from his address:

"In renewing an old acquaintanceship comes a peculiar source of inspiration. I have been impressed with the continuing evidence which the light of Utah has had in the development of the state. Tell me what a man thinks and I will tell you what he does. This community has stood like a rock of certainty and decision in the midst of radicalism and discontent. Utah has stood as one of the cornerstones of reliability in the American political structure."

That is from one of the great lawyers of the United States. After his speech, I had the pleasure of riding to the Country Club in the automobile with him, and afterwards of having a little ride to enjoy some of the scenery. The gentleman owning and driving the automobile, was not a member of our Church, but in complimenting judge Emery upon his magnificent address, he said: "Credit is due to the 'Mormon' people for not defending those things that are contrary to the fundamental laws, and the sustaining of the institutions of our country," or some words to that effect; and the Judge said: "Why, everybody knows that." I might add: except some people here at home.

We hear a great deal about the wonderful influence of the "Mormon" priesthood and the tyranny of it; and this reminds me of a little incident in my own life. When I was a vice-president of the Chamber of Commerce and a certain gentleman was made the secretary, I suggested that we have that gentleman write a pamphlet upon the resources and attractions of Utah, inviting people to come here and make permanent homes—but of course we do not want anybody to come, so we are told!

FALSE AND TRUE PROPAGANDA.

And he wrote that pamphlet, and I suggested that after the cost of setting up the type had been returned and we had had our investment returned, that this man have an increase of salary because of the

selling of the pamphlet. A few months later he thanked me for having made that motion, because he said that he was getting \$20 or \$25 per month from it and it was adding to his meager salary. I said: "It is contemptible for any man to receive thanks from his fellow-man in a favor that he did not extend. I did not nominate you, and suggest that you write that pamphlet because I wanted to increase your salary, although I did announce that it would increase it. I nominated you to write that pamphlet because I knew you would have to tell the truth in your writing, and that the truth printed in that pamphlet would brand the articles that you had written upon this city years ago as a United States official, as plain, simple lies. That is why I nominated you, sir. Among other things, you said that the "Mormon" Priesthood controlled the people in every city, in every home, and all over this Territory, and that they were getting rich by robbing the people, in the articles you wrote for eastern publication. In this pamphlet you say that in no other state or territory of the United States are such splendid opportunities for settlers to be found as in Utah and that the city, community and territorial taxes are lower than in any other state or territory in the Union. What a pity that these robbers could not be exported to rob other people by reducing their taxes!" About that time he looked as if he would like to hit me instead of thanking me. I decided that I was quick enough to dodge if he should attempt to do so.

AUTHORITY OF PRIESTHOOD.

Now, with reference to the authority of the Priesthood of God and how it is to be exercised: The Prophet of the living God was imprisoned in Liberty jail and there was a desire that he should be tried and executed; but all the prison doors in all the world can not prevent the revelations of the mind and the will of God coming to those that are entitled to receive them; and while in Liberty jail the Prophet Joseph Smith received one of the very greatest of all the great revelations from God that are contained in the Doctrine and Covenants. I read from Section 121:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

"Behold, there are many called but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit

of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen."

INSPIRED WORDS.

Now, I want to emphasize the balance of this revelation, given in a jail. With all the power of a State trying to take away the liberty of Joseph Smith, they could not prevent the communication of that prophet with the heavens, and he received the following inspired words that should never be forgotten by any bishop or any president of a stake, or any apostle, or any president of the Church as long as they hold office in this Church:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion,"

MORE PRICELESS THAN WEALTH.

More priceless than all the wealth of all the world is to have the Holy Ghost as our constant companion.

"and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and with out compulsory means it shall flow unto thee for ever and ever."

We are an ignorant people, are we? Why, Dr. Winship announces that we have the best laws on education of any state in the United States, and yet the majority of the legislature come from the ignorant "Mormons."

We are a vile people, are we? Consider this: the governor of Arizona announced that if we had our just dues we would not have been robbed of between twenty-five hundred and three thousand per cent of some of the taxes in Arizona, namely: that we were entitled to twenty-five or thirty inmates in the state penitentiary and only had one. He also announced that we were being robbed because we did not have six or seven, in proportion to our population in the insane asylum.

When it comes to divorces—the crying evil of the age—we are not in it at all!

When it comes to marrying, we can lead them every time.

When it comes to fulfilling the first great commandment of God: to multiply and replenish the earth—we lead. Utah's best crop, and Canada's and Mexico's best crop, in every true, loyal, faithful Latter-day Saint family, is babies.

Our death-rate is lower. Our birth-rate higher.

BY THEIR FRUITS.

"By their fruits ye shall know them," and we are at the defiance of the world in all the vital statistics that go to show that we are a Christian people, that we do acknowledge Jesus Christ as the Savior and Redeemer of the world, and are living up to his teachings. We are at the defiance of any honest man upon the face of the earth to point out that we do not lead in all those things; and the Savior said, "By their fruits ye shall know them."

Speaking of the accomplishments in our Mexican colonies, that great president and warrior who ruled Mexico with an iron hand for so many years—Porfirio Dias, when he visited, just a short time before he was driven from his country, the fair in Chihuahua, when he came to the exhibits of industry and frugality; when he saw the products of our canning factories, our harness factories, the shoe factories; when he saw the exhibits from our academy there—as fine an academy as is in all Utah, barring only Logan, Ogden, Salt Lake, and Provo, our four principal cities—when he saw all the exhibits there, that warrior, whom nobody would expect to shed a tear, when he saw what this "ignorant" people had done in Mexico, wiped his eyes and said: "What could I not do with my beloved Mexico if I had more citizens like these 'Mormons'?"

In Canada we have made a record second to no people.

GOOD COLLEGE RECORDS.

In every college of the United States where our boys have gone, in every university attended by them, they have made a record that is the equal to the best. We expended of the Church funds and the people's funds, last year, a million dollars because we are a lot of ignoramuses and want to keep the people in ignorance. "The Glory of God is intelligence."

Let me read some more from the Prophet Joseph Smith:

"Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

Latter-day Saints realize, know and comprehend that one of the greatest duties devolving upon them is to gain knowledge, and to study and get information out of good books.

"If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

God lives, Jesus is the Christ, Joseph Smith was a prophet of the true and the living God; and this work called "Mormonism" is the Gospel of Jesus Christ our Redeemer, and is the plan of life and salvation; and all the disbelief of the world, all the opposition of all the world cannot stop it, God has established it and it will go on and on until it has fulfilled its destiny! And may God help you and me and every soul that has a knowledge of the divinity of this work, to live the Gospel, that our acts may preach it, is my prayer and I ask it in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The *Deseret News* has been broadcasting all the remarks made here this morning and this afternoon.

I desire to express my gratitude and thanks to all the Saints for the very remarkable and splendid order we have had during all our conference meetings. I believe it has been the very best of any conference I have ever attended.

I am very grateful for the very large attendance. I am thankful for the inspiration of the Lord to all those who have spoken.

I am grateful indeed that President Penrose, who will soon be 92 years of age, has been able to be with us and lift up his voice in testimony of the divinity of this great work.

We will now ask you to arise and President Penrose will offer the benediction.

The choir sang "Inflammatus." solo by Miss Dolores Seal. Benediction was pronounced by President Charles W. Penrose.

The conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by Professor B. Cecil Gates. Professor J. J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

Stenographic reports of the discourses were made in the Tabernacle by Franklin W. Otterstrom, assisted by Joseph Anderson; and in the Assembly Hall by Frederick E. Barker.

Edward H. Anderson, Clerk of the Conference.

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